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THE CHINESE RECORDER

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VOL. XLVI.

AUGUST, 1915.

No. 8

Registered at the Chinese Post Office as a Newspaper.

A Christian Merchant and China Missions.

Pioneer Work Among Non-Chinese Hordes.

Modern Mission Policies.

Christian Unity in India.

The Sacrifice to Heaven.

The Missionary's Health.

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Valentine's Meat-Juice.

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SOOCHOW HOSPITAL, SOOCHOW, CHINA.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 to 12, two teaspoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

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I use it daily in hospital and private practice, and feel that I cannot recommend it too highly

WALTER R. LAMBUTH,

Surgeon-in-Charge, Soochow Hospital.

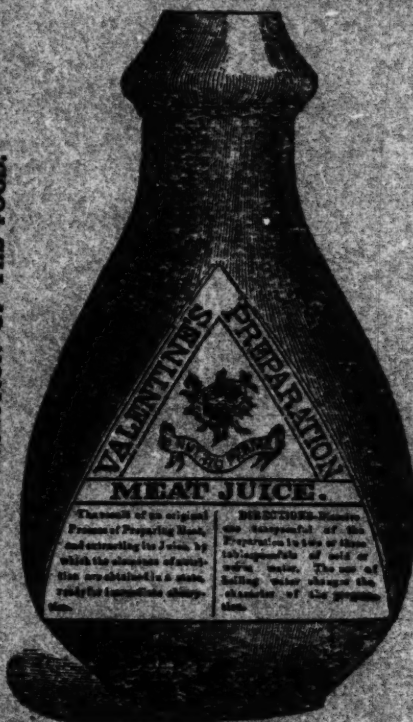
TESTIMONIALS.

GEORGE H. ELLIOTT, M. R. C. S., in the *British Medical Journal*, December 16th, 1883: "I would advise every country practitioner to always carry in obstetric cases a bottle of VALENTINE'S MEAT-JUICE."

Washington, D. C.

I have used largely VALENTINE'S MEAT-JUICE and consider it the best of these (meat) preparations. It was used by the late lamented President Garfield during his long illness and he derived great benefit from its use.—ROBERT REYBURN, M. D.

CAUSES DIGESTION OF THE FOOD.



New York.

I prescribe VALENTINE'S MEAT-JUICE daily, and like it better than any preparation of the sort I have ever used.—J. MARION SIMS, M. D.

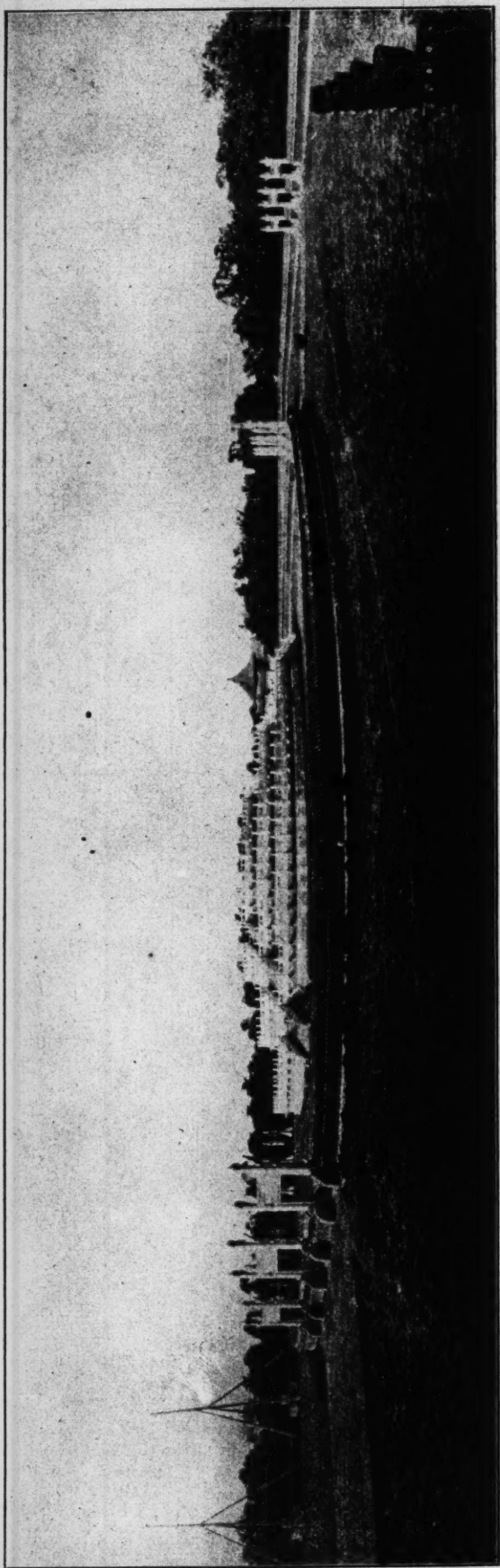
Hamburg.

VALENTINE'S MEAT-JUICE has been used for the benefit of the Cholera patients in the Cholera Barracks. The strengthening and nourishing effects of VALENTINE'S MEAT-JUICE were at once manifest, as it was necessary to introduce only small quantities of it at a time into the weak stomach.—DR. HERM KUMMELL, Physician-in-Chief of the Marine Hospital.

GIVES TONE TO THE STOMACH.

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16 Nanking Road, Shanghai



ALTAR OF HEAVEN, PEKING.

(See article on "The Sacrifice to Heaven.")

THE CHINESE RECORDER

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VOL. XLVI

AUGUST, 1915

NO. 8

Editorial

Missions and
Christian
Merchants.

THE article on "The Olyphant Co. and China Missions" is a very suggestive one from several points of view. Among other things it reminds us of the mutual obligations resting upon the foreign and the missionary communities. While they tend to draw away one from the other, yet in the past—and even at the present time—there is vital interdependence.

In opening up the country the missionaries, with their more thorough knowledge of the people, help to "blaze the way" for the merchant. On the other hand, diplomatic successes, no matter what the immediate cause, have often opened up opportunities for mission work, as for instance, when after the treaty of Nanking in 1842 the five ports, Canton, Amoy, Shanghai, Foochow, and Ningpo were thrown open to trade, they were soon entered by missionaries. The article refers to an interesting scheme proposed by Mr. Olyphant in which he suggested that "those commercially interested in China should actually use their business as a means for the propagation of the Gospel." He proposed the chartering of a ship for a missionary cruise from New York to Canton. Passengers were to be carried whose purpose should be a thorough investigation of missionary opportunity and needs and whose support should be supplied by the profits of the trading with the ship's cargo. While Christian business men have done much to forward the cause of missions, yet we are

not sure of the practicability of this scheme for getting them to do more. It does suggest, however, the possibility of a much closer relationship between Christian merchants in China and missionary work therein. It seems fair, also, that those who acquire material benefits in China should be willing to do their utmost to pass on something better than this in return. The Christian merchant has not done all his duty when he has transacted his business honestly.

Foreigners of evil repute do much harm to the Christian propaganda, and yet the Chinese can distinguish between a good man and a bad man, no matter from what country he comes. Christian business men, however, who are indifferent to the moral and religious needs of those around them are also a distinct hindrance to the work of Christian Missions in China. Indeed, we might ask whether an openly evil foreigner does much more harm than a Christian business man who is altogether indifferent to the spiritual needs of the Chinese. Something should be done to make Christian merchants in China a more positive force for good. We have wondered whether a conference between some Christian merchants and some leading missionaries might not result in an organization that would gather up some of the help that at present is going to waste. Some practical plans might develop from such a conference that would indirectly carry out the idea suggested so long ago by Mr. Olyphant.

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Ultimate Aim of Christian Missions.

At present mission work in China is carried on by a congeries of organizations. While much closer co-operation can yet be effected, still there will always have to be room for a measure of individual freedom. It should, however, be possible for the whole missionary body to have the same aim.

What should this aim be? What is the task on which we should first concentrate, while subordinating others? This question has been suggested by reading a list of questions in the May (1915) issue of the *United Church Herald*, India, presented for the consideration of missionaries. One of these reads: "The work of the Church has been defined as, self-support, self-government and self-extension. The adequacy of this formula has been challenged and it has been urged that the only aim should be 'the evangelization of India.'" We would like to change this question, to read thus: "The work

of the missions has been defined by some as, securing self-supporting and self-governing churches which will take up the problem of self-extension. Others challenge the adequacy of this formula and feel that the only aim should be 'the evangelization of China.' "

What do you think of this? We should like to get your opinion. If China missions are to concentrate on the establishment, as soon as possible, of a self-supporting and self-governing church, then the most careful use—possibly an immediate reduction—of the amount of foreign funds used would be wise. It appears to some that the more the Chinese Church is thrown upon its own resources the more quickly it will become self-supporting. But if the evangelization of China in the shortest possible time is to be the dominating *motif* of foreign mission work, the policy will be different. There will be first the subordinating of all other interests to direct evangelistic work. While there will be care in the use of foreign funds, yet instead of *less* we shall want *more*. As for instance if the plan referred to by Mr. Mateer in the article on "Presbyterian Policies," wherein plants are erected, mainly by foreign funds, and then put into the charge of Chinese leaders, is to become general our need for help from the west will expand enormously and indefinitely. In other words, if immediate and direct evangelization is our aim we must plan to get as much funds as possible from anywhere and everywhere for the purpose of reaching all China with the Gospel in the shortest possible time.

Another question that naturally arises is, which aim after all will result in the more rapid evangelization of China? Will waiting for a self-supporting Chinese Church mean that in the end the evangelization of China will go faster and deeper? One difficulty is that it looks as though in view of the present condition of the Chinese church we would have to wait too long for an adequate propaganda. On the other hand it is true that the Chinese Christian propaganda, when once started, will go farther and deeper. What do you think should be the aim of the missionary body?

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The Needs of the
Christian Ministry
in China.

The need of trained men for the Christian ministry in China was never more apparent. We believe, too, that the importance of preaching the Gospel as a vocation is better realized than ever before. The coming into the church

of large numbers of the better classes makes the position of the preacher one of more definite social influence. The position of the preacher is passing from the undesirable status of a "job" to that of a "call."

But there are still some practical considerations to be kept in mind. We should not over-emphasize the reluctance of the better trained men to enter the country fields. All too often the country fields at home are easily considered a stepping-stone to the positions of real prominence in the great cities. While we might wish for more consecration in this regard, yet it is not a matter over which to be despondent. Then, too, it is sometimes true that a Mission and the institution for training the preachers connected therewith have two sets of requirements: the institution endeavors to raise the standard of training and preparation, while the Mission is willing to use men of any training in order to be able to do something with the work pressing on them. The salaries in the Mission are apt to be determined more from the point of view of the men of lesser training and from the necessities arising out of the limitation in the amount of Mission funds available, with the result that the salaries offered the better trained men are disproportionate to their real needs.

While we agree with Dr. J. C. Garritt, who says, "If the Missions feel it wise to pay a salary to anybody, they surely should see the superior wisdom of obtaining good men;" yet it remains a fact—the higher the rate of salary the less the number the Mission can assist to preach the Gospel. The solution seems to be to throw the burden more and more upon the Chinese churches, where rates of support and strength to contribute should fit into one another.

The Missions should, however, take steps to make it clear to the students that there is a future before them. Rev. M. S. Frame, of the American Board at Tungchow, has a scheme by which he is prepared to guarantee to the students in the Theological Seminary that for the next three or four years their Church will find work for twenty or more men. This scheme is dependent largely on funds from foreign sources.

Each Mission should study the field in connection with its work in such a way that they know the relation of the number of men needed to the student supply. The greater the demand, the more steady will be the supply to meet it.

**Missions and
Modern
Tendencies.**

THERE appears to be a marked movement in matters political away from the strictly democratic basis where the sense of responsibility is so much diffused that oftentimes it is too evanescent for practical purposes, to a condition where social responsibility heads up in an individual or a small group of experts. In accordance with this movement we hear increasingly of municipal government by commission (this is practically the form of government existing in the Shanghai municipality), and are not surprised to note that the present President of the United States is coming more and more to be the one person on whom responsibility for executive action rests.

There has been a like change in the moral and religious realm in that the emphasis is passing from the extreme individualistic basis to that of social responsibilities and relationships. Rt. Rev. C. D. Brewster, Bishop of Connecticut, recently said in an address at Hartford, which is given in the June 19th (1915) issue of *The Living Church*: "Christianity while personal is never individualistic; it is always social. As John Wesley says, 'Ourselves and others cannot be put asunder.' We have now not the democratic ideal alone. From the seething ferment of recent years has been emerging the social ideal beckoning on to better things." Dr. Josiah Strong has also said in a recent book that the day of the individualistic interpretation of Christianity is merging into that of the social interpretation of Christianity.

And what is true of individuals is true of denominations. An isolated policy of denominational activity, either at home or on the mission field, can only mean in the future a clash with modern tendencies that will certainly spell disaster for the policy and tend to retard the progress of those who hold it. *The United Church Herald* for May, 1915, calls attention editorially to the way in which, partly as a result of the war, the new sense of Christian solidarity is manifesting itself. In Barnett, England, all the ministers, including the Anglicans, Plymouth Brethren, Baptists, Congregationalists and Wesleyans, united in a "Come-to-Church" campaign. In Carlisle a united service of intercession is being held weekly in the Cathedral Church, at which Non-conformist ministers take part in the service, the prayers, the sermons and readings. In Scotland, all the Christian Churches, including the Roman Catholic, have united in a common pastoral to the people of Scotland dealing with their duty in time of war.

Christian work is subject to the same laws which affect other organized work. The scope of work now covers such vast areas that while guarding the proper development of personal initiative and spontaneity we yet have to concentrate on the task of getting things done efficiently. We want Christianity in China to take the first place, and if this means a measure of restriction of the individual organization (which means a little less relative prominence only), who is going to hesitate if Christ is thus glorified?

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**Educating the Home
Constituency.**

The Foreign Mission Journal for June, 1915, the organ of the Foreign Mission Board of the Southern Baptist Convention, publishes an interesting instance of how co-operation with other denominations and agencies other than strictly religious, can help to find solutions to problems almost hopeless if handled by an individual denomination.

The problem in this case was that of reaching with stirring missionary information a vast proportion of the Southern Baptist constituency as yet practically untouched. The membership of Southern Baptists numbers over two-and-a-quarter million and yet the writer shows that the denomination's periodicals go into the hands of less than 200,000 people; that the woman's missionary organization, together with organized Mission Study Classes, probably reach another 200,000 only. The most extensive agency is that carried on in connection with the Sunday Schools,—in this way a million-and-a-half are reached annually, but with only one missionary lesson. Even this leaves untouched at least 5,000 churches. Meetings addressed by returned missionaries do not reach more than 150,000 people. The writer of the article, the Rev. C. D. Graves, says that it would require twenty years to bring the missionaries for one day face to face with the entire membership.

While facing these facts the idea was conceived of attempting to reach the constituency through the county newspaper. Since it was clear that the papers would not publish exclusively denominational missionary news, steps were taken to get the three great denominations in the Southland to co-operate in utilizing this far-reaching agency. As a result, in the autumn of 1913 the Southern Missionary News Bureau was organized. This Bureau is made up of one representative each of the Southern Methodists, Southern Presbyterians, and the Southern

Baptists. To this Bureau is now being supplied missionary news from nine leading foreign mission boards of America and from the Missionary Press Bureau of London. Thus these three denominations will go far towards reaching their entire membership fifty-two times a year. Incidentally, but not the less important, is the fact that many others also will see these missionary facts.

At present 663 secular papers with a circulation of over 2,800,000, have asked for the free sheets of the Bureau. Fifty other small papers have also taken material. The missionary information thus scattered will be truly representative of a world-wide Christian effort. It will be free from any denominational bias, and will thus inculcate a broad outlook with regard to the whole problem of Christian relationships.

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**Instituting Public
Health Work.**

AS a contribution towards helping on the present laudable movement for social betterment in China, we wish to call special attention to a practical article in the July, (1915) issue of the *China Medical Journal*, on "How to Initiate Public Health Work in Chinese Cities," by Dr. Arthur Stanley, Health Officer of Shanghai.

Dr. Stanley has had a long experience with the problem of promoting hygienic conditions in China. In this article he goes into the question of the organization of an efficient health bureau or office. At this time, when the need of such organization is coming to be realized, it is half the battle to start things right wherever anything is to be attempted. While much good work can be done without such an elaborate organization as Dr. Stanley suggests, yet in many places it should be possible to organize health work along the lines laid down.

We would suggest that all those interested in this phase of social work should study this article, together with others on the same subject in the same issue of the *China Medical Journal*. It would be an excellent thing if this article were made available in Chinese. Though missionaries may not have the time or strength to take advantage of all the opportunities for pushing forward the social service movement, and there may be a real question as to how far they should go in undertaking the burden of social service, yet every opportunity that presents itself to *guide* this movement in the right direction should be taken advantage of. The influence of Christianity will be expanded every time such help is given.

The Promotion of Intercession.

"We can do much to help one another."

Paul, the great missionary, prayed for the people in the various "mission stations" to which he had gone. He evidently prayed for them by name. He also did not generalize in his prayers for them but made definite requests for their "greatest needs" "I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy.—And this I pray, that your love may abound yet more and more in knowledge and all discernment: so that ye may approve the things that are excellent: that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Christ Jesus, unto the praise and glory of God" Phil. 1, 3, 9-11. See Col. 1, 9-11. II Thess. 1, 11-12. On the other hand Paul felt keenly the need of their intercession on his behalf and he earnestly asked them to pray definitely for his "greatest needs."

"Brethren, pray for us that the Word of the Lord may run and be glorified....and that we may be delivered from unreasonable and evil men" II Thess. 3, 1.

"Praying at all seasons for all the saints and on my behalf that utterance may be given unto me in opening my mouth to make known with boldness the mystery of the Gospel" Eph. vi: 18-19. Paul was assured that such intercession *helped*. "For I know that this shall turn out to my salvation *through your supplication* and the supply of the Spirit of Jesus Christ." Phil. 1, 19.

A few days ago I saw the following letter written by a gentleman to a fellow-missionary in another station:

My dear Miss —

I have been impressed of late with *the need for greater intercession* for our various mission interests. I believe *we can do much to help one another* even though separated by long distances. And one of the necessities for intelligent intercession surely is that we be informed as to *the needs of the object for which we pray*. I believe we could do a *far greater work* if we were *all praying* daily for one another *in our greatest needs*. It is with this thought in mind that I am writing you. May I ask you kindly to make out for me a *list of ten or more needs* of the problems confronting the Women's work at... for which you would like daily definite prayer. I hope you will *make these very definite as needs for the coming year*.

Assuring you of my deep sympathy and interest in all the problems effecting the Kingdom about —.

Very sincerely yours.

The letter stimulated me to much real thought and questioning. Do the great problems and tremendous opportunities confronting us create "the need for greater intercession?" Is it true that we could possibly double or treble the fruitfulness of each other's service if we helped through daily, definite, intercession? Is much of our prayer for others semi-useless and ineffectual because we do not know the "needs of the object for which we pray?" As we look out upon this year's work are we expecting to do a "far greater work" than last year, and will the secret of it be that we shall "all be praying daily for one another in our greatest needs?" What are your ten greatest needs for this coming year? Shall they be supplied "through the supplication" of co-workers?

Contributed Articles

The Olyphant Company and China Missions

CONTRIBUTED FROM THE CANTON CHRISTIAN COLLEGE.

ALTHOUGH it is well over a century since Robert Morrison, the first Protestant missionary to China, sailed from New York, we find living in this city in his ninety-first year, Robert Morrison Olyphant: the connection between the names points to an interesting chapter in the history of Christian Missions. Some merchants in New York and especially the firm of Talbot Olyphant and Company, after that house was founded in 1828, were far ahead of the modern laymen's missionary movements and even of most of the Mission boards, in actively advancing the Mission cause. Robert Morrison himself was refused passage from England to China by the East India Company, but on coming to New York City found a merchant who gave him free passage all the way to Canton.

D. W. C. Olyphant was in the China trade in New York at that time but he did not make the acquaintance of Morrison until he went out to Canton in 1820. There he became his life-long friend and there founded the firm of Olyphant and Company, as the Canton house was called. In his ships all the first American missionaries to China, over fifty in number, were given free passage. He received, and for years kept at his home, Abeel, Bridgman, Stevens and others of those earliest pioneers. One of these ships was called the "Morrison" as Morrison wrote, "named after me by its pious owner, Mr. Olyphant, a devoted servant of Christ and a friend of China".

In a day when the church itself was not opposed to such practices as slavery and the traffic in liquors and opium, it was rare indeed to come upon a man whose conception of his individual responsibility went so far as to include the carrying of Christian light into an alien and pagan country, and the conforming of the principles and details of his business to the methods best calculated to further the cause of Missions and of humanity in general. On his arrival in Canton he

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

eagerly sought opportunities to assist Morrison in his labors for the Chinese, "that the Kingdom of our dear Redeemer may soon come to them". And it is recorded concerning the opium trade that his company had "the distinguished honor of being the only one which has admitted of no transactions in that prohibited drug". The value of his ships and their cargoes ran into millions of dollars, but the very business itself preached the gospel of uprightness and faithfulness.

While Morrison was still the only Protestant missionary in China a few people at Canton made an appeal to the foreign community for the foundation of a "little church of praying people", in which Morrison's signature was first and D. W. C. Olyphant's second. The latter prepared the room at the "factory" for the little services and sent out the notices. Few came—the number seven is mentioned—but from that little band went up the prayers and were sent out the appeals that brought the first American missionaries to China.

Mr. Olyphant, even in those early years, strongly advocated united effort and sympathy among the denominations. He belonged to both the Presbyterian and Congregational Boards; to the former as early as 1845. He urged the undertaking of undenominational work for the foreign seamen in China ports, and lived to see a missionary for them come out in one of his ships and a floating chapel dedicated at Wampoa.

He took out Wells Williams, secured from his church a printing press for him, and guaranteed the American Board against loss in publishing the Chinese Repository. Wells Williams' contact with the Japanese on voyages in Mr. Olyphant's ships made him invaluable to Commodore Perry in his memorable visit to Japan.

In 1827 Mr. Olyphant offered to his American friends for consideration a proposition, which proved too advanced and too splendid for the missionary interest of that time. Upon his conviction that the material affairs of Christian business men should be quite subservient to their Christianity, he based the suggestion that those commercially interested in China should actually use their business as a means for the propagation of the gospel. He proposed the chartering of a ship for a missionary cruise from New York to Canton. Passengers were to be carried whose purpose should be a thorough investigation of missionary opportunities and needs and whose support should be supplied by the profits of the trading with

the ship's cargo. Has a more thrilling suggestion been made by any modern Laymen's Movement for Missions? And if it was too early in 1827, is it too late in 1914 for active and hearty co-operation between Christian commerce and Christian Missions? Should the idea be forgotten?

Two volumes with the double purpose of record and appeal were published by Mr. Olyphant about 1838, telling how he sent two ships from Canton on missionary voyages, one to Japan and the other to islands to the south of Canton. The voyage to Japan was almost the first American attempt to open up that country to western intercourse, but it is sorrowfully recorded that all friendly advances were repelled and no one from the ship even set foot on Japanese soil. The southerly voyage was more successful. These volumes published when missionary effort was young, and its literature very limited, constituted a most telling appeal to the Church for the Evangelization of the Far East.

The letters of Mr. Olyphant contain passages which should be recognized as classics in the archives of Christian Missions in China. A letter written under date of August 6th, 1827, is said to have been the immediate means of awakening the American church to her duty to China, and so of securing for China her first American missionaries. He wrote, ". . . where there are beings who have not the Bread of Life, their Christ, their dying, risen Lord is hungry—He that is touched with a fellow-feeling of the infirmities of man, feels the wants of the hundred millions of China—shall He in that hour say to me concerning them 'I was hungry and you gave Me no meat.' . . . ? Surely if it is *believed* that Christ hungers in these millions of souls, they that love Him have not done enough in permitting for more than twenty years one solitary member to be the only messenger of His relief. That messenger has told the churches that he is not sufficient for the work—he has cried to them for help, but cried in vain,—I do think that it is a very feasible thing for the American Church to set on foot some plans for the Evangelization of China".

He lived to see the fulfilment of a large measure of his wish for China. Writing from Shanghai in 1850, his joy is thus expressed:—"What hath not God wrought? What a contrast is now exhibited to the scene when Dr. Morrison and two or three others at a room in my factory met to plead for

only *one* missionary from the American church, he being the only one yet sent from Protestant Christendom ”.

Again writing of the Taiping Rebellion he said with prophetic vision, “The present order of things must be subverted before good can come here, and I believe God is going to overturn the present system and that speedily,—whether by the severity of His Judgment or by such outbreaks, as are now impending, settling into a new order of things, and so making free course for His *Word*, I cannot say,—but His *Word must* have free course ”.

His heart went out to those first missionaries who had answered his call but whose difficulties and sufferings were often great. “I fear the Church has much to answer for in this respect. She not only declines to send the laborers that are wanted, but those she does send are so few in number and so poorly cared for that they are worked and starved to death. I am not prepared to establish this as a fact but I have it as an impression ”.

He rejoiced in the acquisition of California by the United States, saying “That was a great bound of Providence that drew to the shore opposite this a nation of men possessed of the knowledge of Christ ”.

These remarkable letters should be published and read by our thousands of missionaries to-day. But for want of space I could add accounts of other good deeds of this strong ally of the early church in China, and of his sons who followed him in his business at Shanghai and in Christian work. Talbot Olyphant left two sons faithful to the cause of the Kingdom. David Olyphant was on the Presbyterian Board till his death in 1886.

During the American Civil War one son came back to New York from Shanghai and brought the word that the Presbyterian Mission Press was in so critical a condition that unless a certain sum was raised it would have to shut down. The Board was at that time in such straits that it didn't feel able to assist the Press. But Mr. Olyphant put up half the sum himself and so the Board rose to the occasion and the work of the Press was continued. That was Robert Morrison Olyphant who is now in his ninety-first year.

"With all the Saints":—Ephesians iii. 18

(Address at Communion Service, Moukden, July 1914).

ANDREW WEIR.

TO-DAY we are remembering the love and death of Christ which draw all men unto Him ; and it is only in fellowship with all who are thus drawn that we can rightly apprehend that love.

In our religious life there are two contrasted yet complementary sides, the individual and the social. In some of our deepest experiences we are alone with God ; and always we need to have a strong sense of personal responsibility, sin, and salvation. Failing this, our religious life can only be very imperfect.

But just now I wish to emphasise the social side, which is equally necessary. We can feel the power of the sun's rays as they fall on us direct ; but we can appreciate this power still more when we think of its nourishing the rich life of hill and plain, and appearing in all the varied hues of cloud and mountain and sea, or in the colour and beauty of tree and plant and flower. So also when we see how the Light of the World, which shines into our own hearts, renews and beautifies the lives of all the saints, we gain still truer ideas of His love and power.

The communion, linking us "in one blest chain of loving rite" to the far past and the distant future, joins us with those of every age and every land who love the same Lord. Let us, then, briefly consider how we are in fellowship with saints of the past, the present, and the future.

I. PAST. In this connection let me read a poem by Dr. Edwin Hatch of Oxford, called "All Saints."

Saints of the early dawn of Christ,
Saints of imperial Rome,
Saints of the cloistered Middle Age,
Saints of the modern home ;
Saints of the soft and sunny East,
Saints of the frozen seas,
Saints of the isles that wave their palms
In the far Antipodes ;
Saints of the marts and busy streets,
Saints of the squalid lanes,
Saints of the silent solitudes,
Of the prairies and the plains ;

Saints who were wafted to the skies
In the torment robe of flame,
Saluts who have graven on men's thoughts
A monumental name ;
Come, from the endless peace that spreads
Over the glassy sea,
Come, from the choir with harps of gold
Harping their melody ;
Come, from the home of holiest hope,
Under the altar-throne ;
Come, from the depths where the angels see
One awful face alone ;
Come, from the heights where the Mount of God
Burns like a burnished gem ;
Come, from the star paved terraces
Of the New Jerusalem :
Come, for we fain would hear the notes
Of your sweet celestial hymn,
And we fain would know what look is theirs
Who look on the Seraphim ;
Come, for our faith is waxing faint,
And the lamp of love burns low ;
Come to these lower heavens, and shine,
That we may see and know ;
Come, for the flash of a moment's space,
With your snowy wings outspread,
O God-lit cloud of witnesses,
Souls of the sainted dead.

Compassed about with this great cloud of witnesses from every age, country, race, and social condition, we feel that we are one with them ; and from the flame of their devotion we may rekindle our own.

2. PRESENT. But we must not fall into the mistake of putting all our saints far off in space or time. Distant fields may easily look green, and we all tend to gild with golden colours an age which to itself was only an age of iron. We have God's saints with us here and now in Manchuria, if only we can see them. Let us apply this thought to our relations (a) to one another as colleagues, and (b) to the Chinese Christians.

(a) If we try to see in each other's character the features that resemble Christ's, and the moulding power of His love, and dwell on these, and always put the best possible construction on each other's actions ; not only will such an attitude tend to sweeten our own spirits and smooth our relations to one another, but I believe it will generally bring us nearer to the actual facts than any other attitude.

(b) In their relations with Chinese Christians many missionaries can mark three stages. First is the time of *romance*, when converts from heathenism are supposed to be far more courageous and devoted than Western Christians. But soon comes the stage of *disillusionment* when the faults of Chinese Christians stand out with such painful distinctness that hardly anything else can be seen. Happily this gives place to the stage of *vision* when we can see, shining through these faults, the growing features of the character of their Lord and ours. Between us and them are very real and high barriers,—of language, race, and civilisation ; but deep below these is the broad basis of a common humanity, and high above them is the all-embracing love of Christ. In the ordinary, prosaic Li, or Chang, or Wang we may discern saints as real as the converts of Corinth or Ephesus, and in fellowship with them we can more fully apprehend the love of Christ.

3. FUTURE. We are heirs of the past, and serve our own generation by the will of God, but we also look to the far beyond, and to the saints of the future, apart from whom we may not be made perfect. Our faces are toward the east ; for us the real golden age is yet to come.

"As often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come." "*Till He Come.*" We may or may not cherish the hope underlying these words in the same form as Paul did, but we all look for a real consummation, a summing up of all things in Christ. The history of the Kingdom of God is not a recurring circle of periodic change, but an ever upward rising spiral. We look forward to the time when God will complete the number of His elect, and fully bring in His Kingdom of Love.

"For all the saints who from their labours rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be for ever blest

Hallelujah !

O blest communion, fellowship Divine !
We feebly struggle, they in glory shine ;
Yet all are one in Thee, for all are Thine.

Hallelujah !

But, lo ! there breaks a yet more glorious day :
The saints triumphant rise in bright array ;
The King of Glory passes on His way.

Hallelujah !

From earth's wide bounds, from ocean's furthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost,

Hallelujah !''

Work among non-Chinese Hordes in the Min and Kin valleys.

J. HUSTON EDGAR.

WEICHOW, a semi-independent market, has been my base for work among the non-Chinese hordes in the Min and Kin valleys. The year's work represents a tramp of more than 3,000 miles, and sales of Tibetan literature amounting to more than 4,500 copies. My itinerations have been mostly among the Kiarung, an interesting horde of unknown origin, which, for centuries at least, seems to have occupied the T'ong basin from Fu-hin to the grass lands at the base of the Yellow River Divide. The greater part, too, of non-Chinese denizens in the upper Ya and Min basins are migrations from the same parent stock. Lifau and Moukong, respectively, form their northern and southern centres, and through these towns thousands of their traders yearly pass on their way to Kwan Hsien. The Kiarung are all lamaists and have a language of their own. But many speak Chinese as well, and the lamas and educated classes use Tibetan with remarkable ease. Furthermore, Tibetan is the only script recognised by the horde. Beyond the marches of the Kiarung, however, but reaching the frontier marts by the same routes, are traders who speak Tibetan only. Their home, although not far distant, is so far probably unknown to geographers. As wild as Esau, and as timid as a correctly trained Chinese maiden, they resent your sympathy and give none.

As the lamas here are as numerous, and lama cities as opulent, as in many regions in Western Tibet we must, perforce, recognise the Kiarung marches as part of Tibet. The Chinese flatter themselves that the haughty abbots are under an Incarnation at Peking. That may have been the will of a Manchu Emperor long ago, but the fact is patent to-day that while every Kiarung lama offers idolatrous homage to the Dalai in Lhasa few, if any, have an atom of respect for the Metropolitan in Peking. And although thousands of lamas

spend years in Lhasa, or the Holy Cities of their respective cults in Central Tibet, the writer has only met one who claims to have studied in Peking for some post-graduate honors.

The following lamaseries have been visited by me since my return to the marches: (a) The Nama Ku Si, an objectionable ruin in Chengtu. Although proclamations by the Peking Incarnation may be seen in the temple, the Abbot of Mouping, or his lamas, visit it regularly and claim the premises and rents. I met the former in the temple grounds and found him to be a charming lama with a Lhasa training. It is now some years since lamas resided permanently in Chengtu. (b) The Red Lamasery at T'ungling Shan, the capital of Washi, has been visited, and the "Black Lamasery" at Ling-po Si in the same independent state. (c) The opulent lama city at Tsa Ku Lao has been approached seven times, and the branch lama settlement at Si Men Kwan, 40 li from Litan, on one occasion. (d) About the same distance beyond Si Men Kwan is the Red Lamasery of Kang Kang Chia. Although this centre has not been visited the lamas have received books and tracts in Tibetan.

In the Kin valley I have sold books at the following important centres: (a) Ogszhi Goupa, a large conservative lama city. The lamas here have been often dangerously anti-foreign, but in February this year we were received cordially and Tibetan literature was sold readily! (b) The lamas at the small lamasery in Moukong were very friendly and bought our books eagerly. The abbot and some of his lamas visited us more than once. (c) Half way between Moukong and Romidrangu is a small lama city, always important in its way, but on our arrival we found pilgrims and local lamaists in great numbers congregating in the vicinity. A new Incarnation had been found and the believing masses had come to pay homage! Here again we had the satisfaction of knowing that hundreds carried away with them portions of the life giving word. (d) Not far from the political centre of Romidrangu is the "Murdo peak" a very holy mountain which is carefully circumambulated by hundreds of pilgrims every year. In the vicinity of a famous shrine in honour of the mountain, we found not only many adoring worshippers, but individuals and families prostrating themselves over the weary circuit of 540 li. Here, too, men and women heard of a God who is infinitely greater than their mountain. (e) At Romidrangu, and in the villages between that centre and Tachienlu, we found the same friendly

spirit dominating the non-Chinese element, and our stocks of Christian literature rapidly diminished. In this direction however, my journey was rudely interrupted by the advent of the rebel Cheu-pu San. I was not injured but considerably frightened.

Turning back once more to Moukong another road may take the traveller to Lifan and Weichow. Passing through the Chinese colony of Fupien, and crossing the awful "Vermillion Viaduct," a pass probably 18,000 feet high, we enter the State of Somo which is politically within the jurisdiction of the Min valley officials. The Min part of this region has been dealt with from Tsakulao, but lack of literature and certain questions of expediency made it impossible to do work in the lama cities near Bachioh and Muhp'o or the smaller centers near Liang Ho Keo in the Kin. I was able, however, to estimate that about 1,500 lamas live in the geographical wedge formed by the Hsiao-kiu and Ogszhi rivers. As regards results time and God will attend to that. Readers, however, should remember that this region is being attacked for the first time. Indeed, just now I feel like the surveyor who maps out the way for those who will eventually build the railway.

The Working Policy of the (Pangkiachuang) Techou Station of the North China Mission of the American Board

A. B. DE HAAN.

THE removal of the Pangkiachuang station, Shantung, in toto, to Techou calls for new and enlarged plans to meet the opportunities of the coming years. About Techou as a center the work of this station is responsible for eight counties, covering an area of 2,500 sq. miles, with an estimated population of not less than two millions.

At Techou a large central plant is being built, which, when completed, will consist of two hospitals, one for men and one for women, at an estimated cost of \$24,000 gold; a boys' boarding school of high school grade, to cost \$10,000 gold, a girls' boarding high school to cost \$7,500 gold; and five foreign residences. The compound consists of forty English acres. These buildings are all located over half a mile east

from the south city suburb. In order to disassociate the church work from the foreigner as much as possible, the church will be built in the south city suburb. All evangelistic activities for men and women will center about this. Thus an opportunity will be afforded for the church to become self-supporting and self-governing without too close proximity to the missionary. A nurses' training school, already at work in the new hospitals, is the first of its kind to be established in Shantung.

Outside of Techou proper, ten strategic points have been chosen, from which evangelistic work will be carried forward. An attempt will be made to equip these places thoroughly with funds to be raised largely abroad. Each of these places, seven county seats and three market towns, call for an expenditure of approximately \$3,500 gold for equipment. An attractive center can be built with this amount. This would provide for an assembly hall, rooms for boys' and girls' schools, homes for the teachers and preachers, medical dispensary rooms, accommodations for men and women Bible classes, and a reading room.

The efforts of the station will largely center on these points with the hope that out from them will go leavening influences into the entire country-side. It is planned to provide the following workers for these places. Two preachers equipped with a tent will have charge of the direct general evangelistic work. They will be responsible for the work in the center itself and for large extensive work by means of the tent in the surrounding country. The big fairs and markets will be attended. At the time of no fairs the tent can be pitched for three or four days in a village where the claims of Christianity will be preached. A Bible-woman will look after the claims of the feminine part of the church. In each county-seat, a reading-library room, where literature dealing with up to date problems will be available for the educated classes, will assist materially in drawing these influential classes. A branch dispensary, to be visited each month by a trained Chinese physician who will remain for a period of four days at a time, is already part of the work underway. Each Chinese physician will have a monthly circuit of five centers. The county government school teachers present a problem in themselves. They are strategic men of influence, for the young mind of China is under their control. To meet this problem it is

planned to invite eight college graduates to work in these eight counties for these teachers. Institutes and summer conferences in convenient centers will be arranged following upon personal visits and lectures in the local schools. A full description of this work will be found in the 1914 December number of the RECORDER. Christian literature will also figure largely in our work. The post office for distributing literature has been used with marked success in past days. It is hoped to extend this arm of the work in days to come.

Outside of these strategic centers there will continually be calls for preachers and teachers. It is the policy of the station not to provide preachers for village churches. Experience has proven that it kills both the preacher and the village church to do so. But to meet this problem we are working on the primary boys' schools. These are subsidized to the extent of not more than \$20.00 Mexican per year, with the condition that the local school permit the church to recommend the teacher. All other arrangements are made by the local school authorities. This teacher is, if possible to secure him, a man trained in our schools. He acts both as teacher and preacher without deadly effect on the spiritual life of the local church. This method is proving very successful where good teachers are placed. The school proves to be a strong evangelistic force among non-Christians. Girls' primary schools are also being established. The demands for these increase with each year.

A prominent missionary recently said that the time has come for more action and less consultation. The above plan gives a working basis for years to come. There is plenty of room for action. It is believed that this plan includes an effort to reach every class, to the exclusion of none. Work is already carried on in all of these centers. As soon as men and money are available the plan will be pushed forward until we shall be occupying these centers as outlined above.

A United Church for India*

MR. E. S. HENSMAN, B.A.

THE term "United Church for India" connotes and therefore anticipates a union of all the Protestant Churches in India. It is of course too much to expect the Roman Catholic Churches to unite with us, unless we Protestants are prepared to sacrifice the precious heritage we have received from those great champions of truth and liberty who sacrificed everything and even suffered martyrdom to free the Church from the bondage of Rome. I would therefore confine your attention only to those Protestant Churches which believe in the Divinity of our Lord and in His atoning death as the ground of our forgiveness and reconciliation with God the Father.

Church union has been in the air for some time past. The question has been agitating the mind of every one who has the development, consolidation and extension of the Kingdom of Christ at heart. It has been discussed almost threadbare by all the authorities and leaders of churches in Europe, America, India and other parts of the world, and it has been recently brought to great prominence by the unfortunate controversy regarding the Kikuyu Conference. All the arguments for and against union of all the Protestant Churches have been so clearly and forcibly urged by those who have discussed the question, that I am afraid I shall have nothing to add in the shape of new thoughts or ideas to what has been already stated by them.

In dealing with the question it may perhaps help us to discuss it under the following heads :—

- (1) Is a United Church for India necessary or desirable?
- (2) If so, is it possible?
- (3) If it is possible, what are the steps to be taken towards its accomplishment? and
- (4) What should be the basis of the union?

Taking the first question first, I do not think there can be any divided opinion about it. There may be a few who may not consider it necessary, but every one who has the welfare of the Church at heart will unhesitatingly say that it is very desirable. It is desirable, because, first, it is in accordance

* A paper read at the Madras Missionary Conference on April 13, 1914.

with the will of Him who purchased us with His precious blood, and who just before His death on the cross of Calvary prayed that "they (His disciples) may be one, even as the Father and I are one." I need not dilate on this point, because Christianity is the religion of love, and those who profess that religion can be called Christians in the true sense of the word only when in thought, deed and outward profession they live and love each other as members of one family.

Secondly, because the existing divisions in Christendom have been and are a stumbling-block to the non-Christian world. The non-Christians living around us closely watch us, and when they see these divisions and the want of love, sympathy and fellowship resulting from them, they often wonder whether after all Christianity is a religion of love as it professes to be; and, instead of exclaiming, "See these Christians, how they love one another," they are forced to say, "See these Christians, how they despise one another." For as a matter of fact there are many Christians, clergymen and priests as well as laymen, who do not hesitate to despise members of other churches and even to go so far as deny them all hope of salvation.

Then, in the third place, it leads to a waste of power and energy. Very often the work of one church conflicts with or overlaps that of another. Funds are in many cases spent in maintaining two or three churches situated in a small town or village, while the number of the members connected with all of them is not sufficient to fill any one of them, or to give sufficient work to a single minister. In one of his excellent addresses on "Thoughts on Unity" the Bishop of Madras gives a striking illustration of this fact. "Last summer," he said, "I spent a month in the highlands of Scotland. There was a small town near the house where I was staying, with a population of about two hundred people. It contained six denominations with six different churches. In a neighbouring hamlet there were three houses and two churches." Just think of the waste of money and energy in building six churches for a Christian population of about two hundred and twenty souls.

And here in India too it is the same. Take Georgetown for example. In Popham's Broadway alone, there are the C. M. S., Danish Lutheran, and Wesleyan Methodist Churches, besides the Salvation Army Head Quarters,—all situated within a few yards of each other; and not far away from these,

there are the College Church in the Esplanade, the Congregational Church in Davidson Street, and the Leipzig Evangelical Lutheran Church almost at the northern end of the Broadway. The members of each of these churches do, I hope, believe that the members of the other churches are members of the body of Christ, if they live true Christian lives. And yet in their anxiety to perpetuate their denominational differences, they have spent enormous sums of money to build and furnish seven places of worship for the exclusive use of Indian Christians besides two others intended for Europeans and Anglo-Indians.

The enormity of this great evil was very forcibly brought before a meeting of Indian Christian laymen only a short time ago, when they were discussing the question of self-support, self-government and self-extension. The general trend of the discussion was that Indian Christians, as a rule, did not give as much as they ought towards the support of their churches. One of the friends present, however, controverted this statement, and taking that part of the city of Madras lying north of the Esplanade and east of the Buckingham Canal, pointed out that there were only about three thousand Protestant Indian Christians (taking into account men, women and children) belonging to six or more denominations and worshipping in about ten different churches. These Christians, about 75 per cent. of whom were really poor, living from hand to mouth, and about 60 per cent. of whom were non-earning members of their respective families, contributed, he said (according to the statistics published by their respective churches), a sum of not less than Rs. 12,000 a year. But these contributions were not, as he pointed out, sufficient for the self-support of their respective churches, as the money was frittered away for maintaining separate staffs of pastors, catechists and church servants for each church, and for keeping each church and its furniture and other appurtenances in repair. If, on the other hand, these three thousand Christians belonged to one church, the authorities concerned would have provided them with only two or three churches situated in convenient localities, with a pastor and two or three helpers attached to each church to look after them. And only half the amount of the total contribution, *viz.*, Rs. 6,000, would have been considered a very liberal provision for meeting all the expenses of the three churches, and the balance of Rs. 6,000 could have been utilized for carrying on aggressive evangelistic work, and for providing a

reserve fund for meeting extraordinary and unforeseen charges. This single instance is enough to convince even the most desponding friend of the Indian Church that the Indian Christians are alive to their responsibilities, and that if the churches are languishing, it is because their strength and energy are frittered away by the perpetuation of denominational differences.

The same waste of strength and spiritual force can be observed in the work of carrying the message of the Gospel among non-Christians. How often do we find unchristian rivalry and bitterness among missionaries and mission workers! It is a sad sight to see one missionary society starting work in a locality which has already been occupied by another missionary society. I remember a case which occurred only about a year or two ago in a village not far away from Madras. The village was an entirely Christian village where there is a church and a large school. A European missionary belonging to another denomination entered the village, persuaded some of the discontented Christian men and women to join his church, rebaptised them, formed a small congregation of his own, started a rival school and thereby created a dissension among the poor people there. There were bitter disputes and quarrels between the members of the old church and those who joined the new, which finally culminated in the latter burning some of the houses belonging to the former. When matters came to this pass, the European missionary had no other alternative than to retire from the village ignominiously.

This incident vividly illustrates the fact that this unhealthy rivalry between the different denominations and churches not only results in a waste of money, energy and power, but also in lowering and degrading the moral and spiritual tone of the church. A church which is divided, and which, in consequence, is morally and spiritually degraded, cannot possibly be a witness to the saving power of Jesus Christ or to the sanctifying power of the Holy Ghost.

Let me now pass on to the second question, "Is it possible to form a United Church for India?" The question is, I must confess, beset with many difficulties, and those who have read the acrimonious controversy that has been and is still going on in the religious as well as secular papers and periodicals in England and elsewhere will almost be tempted to say that it is

well nigh impossible. But "there is a silver lining to every cloud," and it is my firm belief that whatever may be the result of this controversy in Europe, it will be so over-ruled for the good of the Church, that it will open the eyes of all Christians to the necessity, nay, the urgency of the union or federation and co-operation of all the churches in non-Christian lands, in their work of carrying the message of the Gospel to non-Christian peoples and races, and of establishing churches in those lands. And here in India, we Christian workers can ill afford to accentuate our differences on non-essentials and to remain divided among ourselves, when we see the Theosophists on the one side and the Hindus on the other endeavouring to sustain and prop up the old and tottering fabric of Hinduism by trying to hamper us in our work, and by adapting Christian thought and ideas into their religion and thereby forming a kind of eclectic Hinduism with a view of making it acceptable to their enlightened minds.

But is it possible? Can we make up our minds to sink our small differences and unite together? This is a question which must be answered by the ecclesiastical authorities of the respective churches concerned. A good deal has been written and much more has been spoken, as I said before, regarding the desirability of union, but I must confess that those who have so written and spoken have not come forward to formulate any scheme by which it can be effected. Each party expects or wishes the others to come forward with their proposals.

I must not, of course, ignore the existence of what is called the "United Church of South India and Ceylon," which consists of a formal union of a good number of what are called the Presbyterian and Congregational Churches of South India and Ceylon. I am not intimately acquainted with the constitution of this Church, but from what I have been able to gather from the rules sanctioned for its guidance and from some friends connected with this United Church, I have reason to believe that a good beginning has been made.

But some of the other denominations, such as the Church of England, the Church of Scotland, the Lutherans, the Wesleyans, the Baptists and a few others have not yet shown any signs of uniting with them. I have not been able to ascertain the reasons which prevent each of these churches from joining the Union. But I may, I think, presume with an amount of certainty that they are unwilling to give up those

doctrines and principles of church government which they have received from the foreign churches and missionary societies, through whose influence their respective churches were established. I do not blame them ; and so long as they are under the paternal care and guidance of those societies, and receive financial help from them, they have no other alternative.

This leads me to make a few observations as to how such a union is possible.

(a) The Indian churches should first of all become self-supporting, and should not on any account or for any purpose expect financial help from foreign missionary societies. It is only when Indian Christians pass from their present eleemosynary state and are able to help themselves, that they will begin to think for themselves and to realize their responsibilities. And when they arrive at this stage, they will naturally cultivate a spirit of self-reliance and independence, and do all they can to promote the development and welfare of their respective churches and to devise ways and means for the organization of their churches on lines best adapted to local circumstances and most congenial to Indian thought, feeling and sentiment.

(b) When the churches arrive at this stage, the foreign missionaries who at present control and guide them, should withdraw, and leave the Indian Christians to look after themselves, even though they are liable sometimes to make mistakes, and allow them a free hand to unite with each other if they are inclined to do so, sinking their denominational differences.

I make this suggestion not because the missionaries do not sympathise with the idea of a United Church for India, but because they are likely to influence the Indian Christians, consciously or unconsciously, in laying down the lines on which the union should be effected. Holding some of their denominational principles or doctrines as a precious heritage, they will consider it their duty to advise the churches, which have been formed as the fruits of their labours, to accept any proposals for union, only when they are not called upon to sacrifice any of those principles or doctrines. No one can blame the missionaries for doing so. Their forefathers have strenuously fought and shed their blood and even suffered martyrdom for defending and preserving them. But to the Indian Christian they are not so precious or vital, except on the ground that they have been taught to consider them as

important to their spiritual lives by the missionaries who planted their churches. And when we see Indian Christians of one denomination readily joining and becoming members of churches belonging to other denominations merely for the sake of the livelihood they can obtain in the latter, we need not despair of Indian Christians of all Protestant denominations joining hands for the organization of a United Church, provided they enter into the work in the right spirit and with the best motives, depending on Divine-help and guidance.

I shall now pass on to the third question, namely, What are the steps to be taken towards its accomplishment? While discussing the possibilities of forming a United Church, I have incidentally mentioned one or two steps which should be taken in this direction.

First, the churches established in India should become self-supporting and independent of all foreign aid. Secondly, all the foreign control should be withdrawn from them. The Indian churches cannot be too thankful to the foreign missionaries for the precious Gospel of Salvation which they have brought to them and for the paternal care and devotion with which they have guided them. But such of these churches as have realised their responsibilities should now be left to themselves to work out their own plans for self-government and self-extension, and, if in God's guiding Providence it is possible, to form a United Church on their own lines, without being hampered by those denominational differences, which in the west originated more or less from political, social and other differences.

The third step in this direction should be to induce all Indian Christians to co-operate with one another, and, if possible, to unite together in the great work of carrying the Gospel to the large non-Christian and heathen population of this great land. It is only when we Christians join hands to fight against the great forces of Hinduism, Muhammadanism, and other non-Christian and heathen creeds, that we begin to realise the necessity of sinking all our minor differences with a view to showing a united front against the enemy. And we are often forced to ask ourselves whether it is not worth our while to give up those doctrines and principles which are peculiar to each section of the Church, and which owe their origin more or less to political and other disputes in Europe and other countries, but which will not in any way jeopardize our faith in God as our Father in heaven, in Christ as our Divine Saviour, and

in the Holy Ghost as our Sanctifier, and in those doctrines which are essential to our salvation, for the sake of winning souls and extending Christ's Kingdom in this land. My experience in connection with the National Missionary Society of India has convinced me more than ever, that no better method can be devised for bringing together Christians of different denominations and making them realize that they are all members of one body, than by inducing them to join hands in a united effort to proclaim the Gospel to their non-Christian brethren in this and other lands. Every church is bound to give the Bread of Life to those who have not had the privilege and joy of having it. But while I would strongly urge on all those who have the guidance of the churches already established in this land, to induce the members of those churches to do as much personal evangelistic and other Christian work, as lies in their power, I would as strongly deprecate the idea of frittering away their strength and energy as well as their funds by organising small missionary societies in connection with each small church or denomination, which are likely to languish as so many ill-manned and inefficient agencies. A united effort to evangelize the people of this land will not only economise our forces and our funds, but also pave the way for forming, if possible, a united or federated Church for India.

I now come to the last question regarding the basis on which a United Church should be formed or established. I confess I am not competent to deal with this question. I am not a theologian versed in all the varied, intricate and abstruse questions regarding church doctrines and the principles of church government. I am at best only a layman who has taken some small interest in the development and extension of the Church in India. I would therefore leave the question to be thrashed out, when the time comes, by the great leaders and governing bodies of the different churches. In the meantime, it is very desirable that the authorities who have the control and direction of their respective churches, if they are really anxious to see a United Church in India, begin the work.

First, by giving great prominence in their teachings and conversation to those doctrines and principles which are common to all of us, such as the acceptance of the Holy Scriptures as our supreme rule of faith; of the Apostles' Creed and, possibly, the Nicene Creed as the expression of the fundamental Christian faith, of the Divinity of our Lord, and of the

administration of the two sacraments of baptism and the Lord's supper by outward signs.

Secondly, not to lay much emphasis on those doctrines and principles in which we differ from each other. Those of you who are foreigners may probably look upon them as a precious heritage for the preservation of which your forefathers have shed their blood, and even given their lives. But if you believe that the members of other churches (such, for instance, as those who are represented in this conference) are members of the body of Christ, and are "heirs of the kingdom which God hath promised to those that love Him," you should, I think, be prepared to make some sacrifice on the principle of "give and take" with a view to attaining this great end.

Thirdly, by encouraging, in every possible way, the members of their respective churches to fraternize and to co-operate with the members of other churches for the promotion of their mutual welfare, both spiritual and temporal; and,

Fourthly, to encourage and, as far as possible, induce all the Indian Christian members of their churches to join hands with the members of the other churches in one great and mighty effort to evangelize, with the help and guidance of God, this great land.

I shall not try your patience by attempting to dogmatize or even to surmise, as to the form of worship or church government which will suit the Indian mind best. These questions will, I am sure, be settled amicably if the several churches in India are really anxious to unite themselves into one Church. But I hope I shall be pardoned if I should say that the Indian mind has been, for ages past, accustomed to, and has therefore a great partiality for, government by one man both in its religious and civic life, and also for set forms of worship. But if the majority are in favour of other forms of church government and of worship, the minority should be prepared to accept it for the sake of the welfare of the Church in China. But whatever may be the basis on which all the churches may agree to unite together, the Church should be so constituted that all its members may respect its authority, and may not be tempted on the slightest excuse to sever themselves from that Church and to form a new Church or organization of their own.

And now, before closing, may I say a word regarding my own personal feeling on the question? I am a staunch and loyal member of the Church of England. I love that Church

and its ordinances; I love the episcopal form of church government, and the form of worship as laid down in the Church of England Prayer Book. I remain a member of that Church, not because of the accidental circumstance that I was born and brought up as a member of that Church, but because after careful comparison and examination, according to the light which has been vouchsafed to me, I found that its doctrines, ordinances and forms of worship were best suited to my spiritual yearnings and instincts. But I am prepared to sacrifice any of those principles, doctrines or forms of worship which are not considered essential to my own salvation, provided I can thereby help forward, in my own humble way, the formation of a United Church for India, and thereby promote the extension of Christ's Kingdom in this my motherland.—*The Harvest Field.*

The Sacrifice to Heaven

I. HODOUS.

THE character for Heaven according to the Shwo-Wen (說文), (100 A.D.) is made up of the character for 'one' placed over the character for 'great.' Max Müller says: "In the Chinese, *tien* denotes sky or day, and the same word, like the Aryan *dyu*, is recognized as the name for God." The ancient form of the character makes it highly probable that the character was made to resemble the arching heaven above and that its original meaning was sky and day. When the Chinese began to think about the origin of all beings they started with the common analogy of calling heaven father and the earth mother. The Shu Ging (書經) says: "Heaven and Earth are father and mother of all creatures." This idea which is found among all nations has survived to this day in China and from it have developed the moral qualities assigned to Heaven.

This simple idea of Heaven was followed by a more philosophical one. The Ih Ging (易經) says: "Heaven is the creative power and its influence penetrates everywhere." Further it says: "For this reason the mutations have an apex. This produced the two principles (*yin* and *yang*). The two principles produced the four seasons and the four seasons

produced the eight divisions of nature (the diagrams)." The *Li Gi* (禮記) follows the same line as follows: "The *li* or rites have their roots in the absolute, which by its rotation brought about the operation of *yin* and *yang*; by modification produced the four seasons. It separated and formed the ghosts and *shen*." The *Dào Dēh Ging* (道德經) of Lao-tze also goes behind Heaven and Earth and makes the *Dao* the original principle whence the universe comes. In the first place the *Dao* meant the rotation of the heaven about the earth. This rotation produces the phenomena of nature, the four seasons, the seed-time and the harvest, winds, rain and so on. The term *Dao* was originally applied to the rotation and also to the phenomena resulting from this rotation. Lao-tze, however, defined the term as meaning the controlling and creative reason behind the phenomena of the universe. He begins the *Dào Dēh Ging* with the words: "The *Dao* which is denoted by the term *Dao* is not the eternal *Dao*. The name by which we designate it is not the eternal name."

The work *Pih Hoo T'ung E* (1st century A.D.) marks several stages in the evolutionary process. There was first the vapor stage. This was followed by the appearance of form and then came substance or matter. Then followed the three lights, sun, moon, and stars, and the five elements, water, fire, wood, metal, and earth. These were followed by the *shen*, virtue, and culture. The order of evolution is quite plain in all the above references. It starts with Heaven and Earth in the earlier works as a rule. In the latter and more philosophical works the first cause is called the apex or the grand unity, or the *Dao*. This is followed by Heaven and Earth, *yin* and *yang*, the four seasons, the *shen* and the *gwei* and all beings. The crude legend of Pan Ku which is sometimes cited as the Chinese idea of creation came much later and is probably of foreign origin.

Another point should be noted here and that is that man's nature is laid down by Heaven. The Doctrine of the Mean says: "Man's innate character is laid down by Heaven." The *Li Gi* says: "Therefore man is the beneficent power of Heaven and Earth, the union of *yin* and *yang*, the conjunction of *gwei* and *shen*, and the refined essence of the five elements." The *Shu Ging* expresses this in another way by saying: "Of all creatures man is the most highly endowed." Among men some are especially endowed. These become leaders and rulers. The *Shu Ging* continues: "The

sincere, intelligent, and perspicacious among men becomes the great sovereign and the great sovereign is the father and mother of the people." This is the dogma of the Chinese from ancient times, namely, that the son of Heaven has his appointment from Heaven. He and his house remain in power as long as they are obedient to Heaven. When the emperor disobeyed Heaven, then Heaven visited the country with punishment and deposed him. Heaven shows its displeasure by signs and portents such as the eclipse of the sun and moon, drought, great floods, and comets. In ancient times Heaven displayed its pleasure by the appearance of the phoenix, the unicorn, the tortoise, the dragon, and red vapors when the emperor made his sacrifice. These portents and happy auguries have been carefully noted down in the national and provincial histories.

We have stated that some of the qualities ascribed to Heaven have their origin in the conception of Heaven and Earth as the father and mother of all creation. The greatest of these is benevolence or love. The *Ih Ging* says: "Heaven is beneficent." Confucius explains this quality as being the harmony of justice. Justice gives each one his due and tends to make distinctions. Love harmonizes these distinctions and differences. The *Shu Ging* says: "Now Heaven to protect the inferior people, made for them rulers, and made for them instructors, that they might be able to aid God, and secure the tranquility of the four quarters of the kingdom." The Great Declaration of the *Shu Ging* says: "The innocent cry to Heaven. Heaven loves the people and the sovereign should reverence this mind of Heaven."

Heaven though benevolent is also impartial. The *Shu Ging* says: "It was not that Heaven had any partiality for the ruler of Shang; Heaven simply gave its favor to pure virtue." "In its inspection of men below Heaven's first consideration is their righteousness and it bestows upon them accordingly length of years or the contrary." The *Dào Dēh Ging* says: "The Dao of Heaven is perfectly impartial. It is always with good men." Kwangtze (7th century B.C.) says: "Heaven is impartial and equitable and has no private interests and therefore it protects both good and bad."

In the *Li Gi* Confucius explained this impartiality. "Tse-hsia said, '(It is said that) the virtue of kings (who founded the) three dynasties was equal to that of Heaven and Earth; allow me to ask of what nature that virtue was which could be

said to put its possessors on an equality with Heaven and Earth.' Confucius said, 'They reverently displayed the Three Impartialities, while they comforted all beneath the sky under the toils which they imposed.' Tsze-hsia said; 'Allow me to ask what you call the Three Impartialities?' Confucius said, 'Heaven overspreads all without partiality; Earth sustains all without partiality; the sun and the moon shine on all without partiality. Reverently displaying these three characteristics and thereby comforting all under heaven under the toils which they imposed, is what is called 'the Three Impartialities'."

Heaven is not only impartial toward all men, but it is impartial to itself and this quality may be called unselfishness. This unselfishness makes Heaven eternal as the *Dáo Dēh Ging* says: "Heaven is everlasting and the Earth is eternal. The reason why Heaven and Earth are perpetual and enduring is because they do not exist for themselves. Therefore, they are able to exist forever."

The *Dáo Dēh Ging* also says: "The great Dao produces and nourishes. Although it produces, yet it does not possess. It creates and yet is not dependent of what it creates. It causes to grow and yet it does not assume to be lord. These are the mysterious virtues of the Dao." Again: "When the meritorious work is accomplished and fame follows, then the person retires. This is the Dao of Heaven." The *Ih Ging* says: "The Dao of Heaven makes the full to decrease and the humble to increase. The Dao of Earth causes the proud to change and floods the humble with blessings. The *shen* and the *gwei* injure the proud and bless the humble." Another passage from the *Dáo Dēh Ging* will suffice on this point. "The great Dao overflows everywhere; all things depend upon it for existence. It does not desire the reputation of its meritorious work. It completes its meritorious work and assumes not the reputation of doing so. It loves and nourishes all beings and does not make itself the owner. It is always without desires. It may even be mentioned in the small things. All things have recourse to it and yet it does not make itself their master."

The early Chinese thinkers were impressed by the orderliness of the universe. The heavenly bodies do not trespass upon each other's pathways. There are no collisions. This quality the Chinese called compliance. The *Ih Ging* says: "Heaven and Earth move with compliance. Therefore, sun and moon do not transgress their pathways and the four seasons

succeed one another in order. This quality of compliance causes happiness to all classes of society. Heaven is favorable and gives plenty of food."

Connected with this is the idea of constancy. In the Li Gi, the part entitled Ai Kung Wan, we read, "The duke said, 'I venture to ask what it is that the superior man values in the way of Heaven?' Confucius replied, 'He values its unceasingness. There is, for instance, the succession and sequence of the sun and moon from east to west: that is the way of Heaven. There is the long continuance of its progress without interruption: that is the way of Heaven. There is its making (all) things complete without doing anything: that is the way of Heaven. There is their brilliancy when they have been completed: that is the way of Heaven.'"

The last quotation suggests the quality of inactivity or passivity. The Dáo Dēh Ging says: "The Dao is eternally inactive." The Ih Ging says: "The works of the Dao are not premeditated and are without conscious effort. It is quiet and without exertion. When they are at work they produce everything." The Dáo Dēh Ging has another reference to this: "The Dao is constantly without action and yet there is nothing which it does not accomplish." Chwangtze says: "To rule the empire without effort, that is like Heaven." Again he says: "Heaven and Earth have the greatest excellence, yet they do not say a single word. The four seasons follow their clearest laws, yet they do not discuss. All creation has its perfect laws and yet it does not speak. For this reason the perfect man has no action. The holiest man is inactive. This is called imitating Heaven and Earth." The Doctrine of the Mean says: "The activities of Heaven have no sound and no smell. This is the supreme." Heaven does not speak. In the Analects Confucius said, "'I do not wish to utter a word.' Tsze Kung said; 'If you do not speak, then the pupils will have nothing to write down.' Confucius said: 'What does Heaven say? The four seasons pursue their course, all beings are born. What does Heaven say?'"

Obedience to Heaven results in peace and prosperity. On the other hand disobedience results in punishment and calamity. The Shu Ging in the Instructions of Essays: "He said, 'Oh, of old, the earlier sovereigns of Hsia cultivated earnestly their virtue and then there were no calamities from Heaven. The spirits of the hills and rivers likewise were all in tranquility;

and the birds and beasts, the fishes and tortoises, all realized the happiness of their nature. But their descendants did not follow their example, and the great Heaven sent down calamities, employing the agency of our ruler, who had received its favoring appointment." Again, "The ways of Heaven are invariable; on the good does he send down all blessings; and on the evil does he send down all miseries."

THE SACRIFICES TO HEAVEN DURING CLASSICAL TIMES.

In the state religion of classical times a number of sacrifices were offered to Heaven or Shangti. The most important of these took place at the winter solstice. "During the Hsia dynasty (2205-1818 B. C.) the offering was made at dawn of day. The Yin dynasty (1766-1154 B. C.) made the offering in full daylight. The Chow dynasty (1122-255 B. C.) made the offering during the day from morning till night." The day of the winter solstice marked an important period in the year. The sun reached the southernmost point of his journey and on this day turns northward. It was accordingly considered necessary to help the sun to overcome the powers of darkness and death and assist him in bringing the blessings of light and life to the northern world. From times immemorial both rulers and people have made offerings on this day. At the present time the festival of the winter solstice is one of the most popular festivals of the year. We shall consider first the state sacrifice to Heaven or Shangti and then the origin of this sacrifice.

The place of the offering was south of the capital outside of the wall. For this reason it is also called the suburban or border sacrifice. It was south of the capital because the south is the place of *yang*. *Yang*, the male principle of nature, is associated with the sun and belongs to the south. The altar was round and open consisting of an odd number of terraces. The odd number also belongs to the *yang*. The altar was round in order to resemble the form of heaven. The Yih King says: "Chiên (乾) (a cabalistic character of heaven) is circular in form." This simplicity of the altar which has continued to this day is ample evidence of its high antiquity.

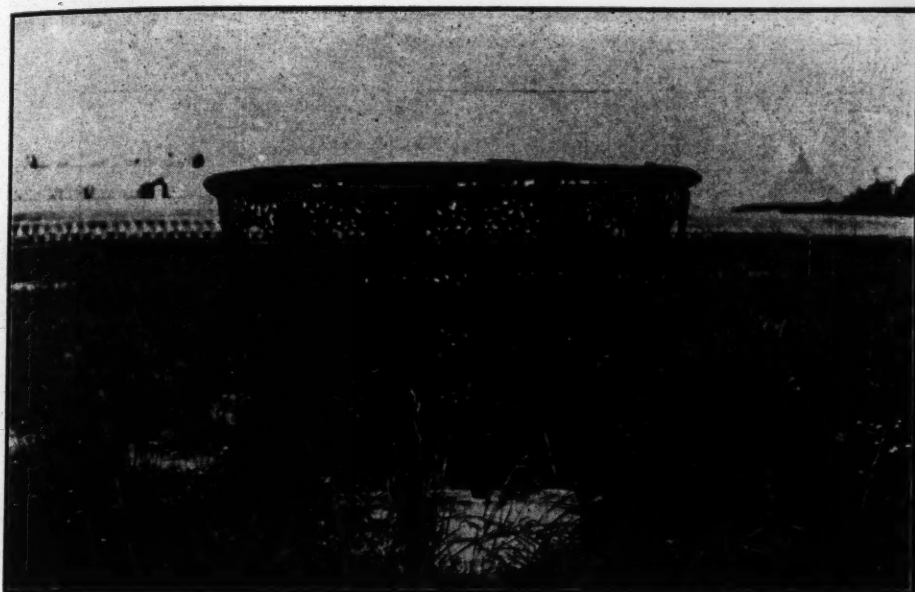
Preparations were made for this offering several months beforehand. The emperor cultivated the plot of land on which the millet grew out of which the sacrificial wine was made. The empress raised the silkworms and spun the silk employed

in the offering. The Li Gi, in the portion entitled Pião Gi, (表記) says: "The son of Heaven in person cultivates the field which produces the millet offered in vases and the black millet from which the odorous liquor is extracted for the sacrifice to Shangti."

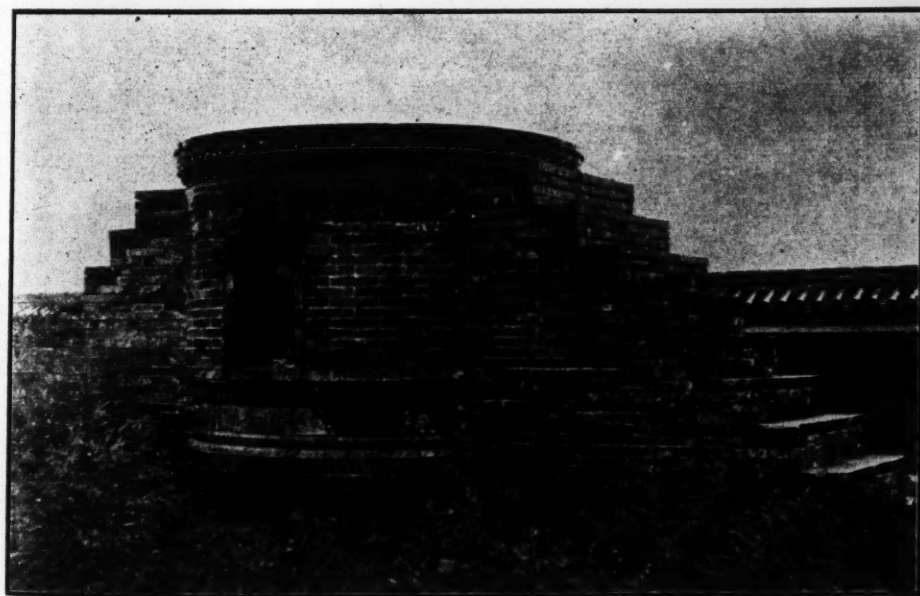
Not only did the emperor alone provide for this sacrifice. In the Monthly Rescripts of the Li Gi we read that, "All the people who dwell in the nine provinces under heaven should contribute their means for offerings and services to Shangti of August Heaven, to the tutelary gods of the ground and the grain, and to the ancestors of the ruling family, to the mountains and forests and the famous streams." The same portion of the Li Gi shows how the sacrificial animals were nourished. "In the third month of summer the four inspectors (of water and forests) are ordered to collect in each prefecture great quantities of fodder for nourishing sacrificial animals. They order the people to contribute to the extent of their power to furnish the necessary things for the cult of Shangti of August Heaven and the spirits of the famous mountains and streams and the spirits of the four directions, and for the offerings in honor of the names of the ancestors and the tutelary gods of the ground and the grain in order to pray for a blessing for the people."

These animals were inspected by authorized persons. The Monthly Rescripts in the middle month of Autumn contain this passage: "In this month the one who officiates at great sacrifices and the one who reads the prayer at the sacrifices are ordered to make a tour of inspection and to classify the animals destined for sacrifice, to see that they are whole and perfect, to examine whether they are well nourished, examine those fed on grass and those fed on grain, to note whether they are fat or lean, to observe the color whether it is really up to standard. They should measure their size, and height, whether they are up to the mark. If these five things are perfect the animals will be agreeable to Shangti."

The offering to Shangti consisted of a bullock with horns protruding like chestnuts in a burr, or about the size of silk cocoons. The color varied in the different dynasties. The Hsia dynasty employed a dark victim, the Yin dynasty a white one, and the Chow dynasty a red one. The color in each case was supposed to resemble the color of the sky. Before the sacrifice the victim was selected by divining with the tortoise



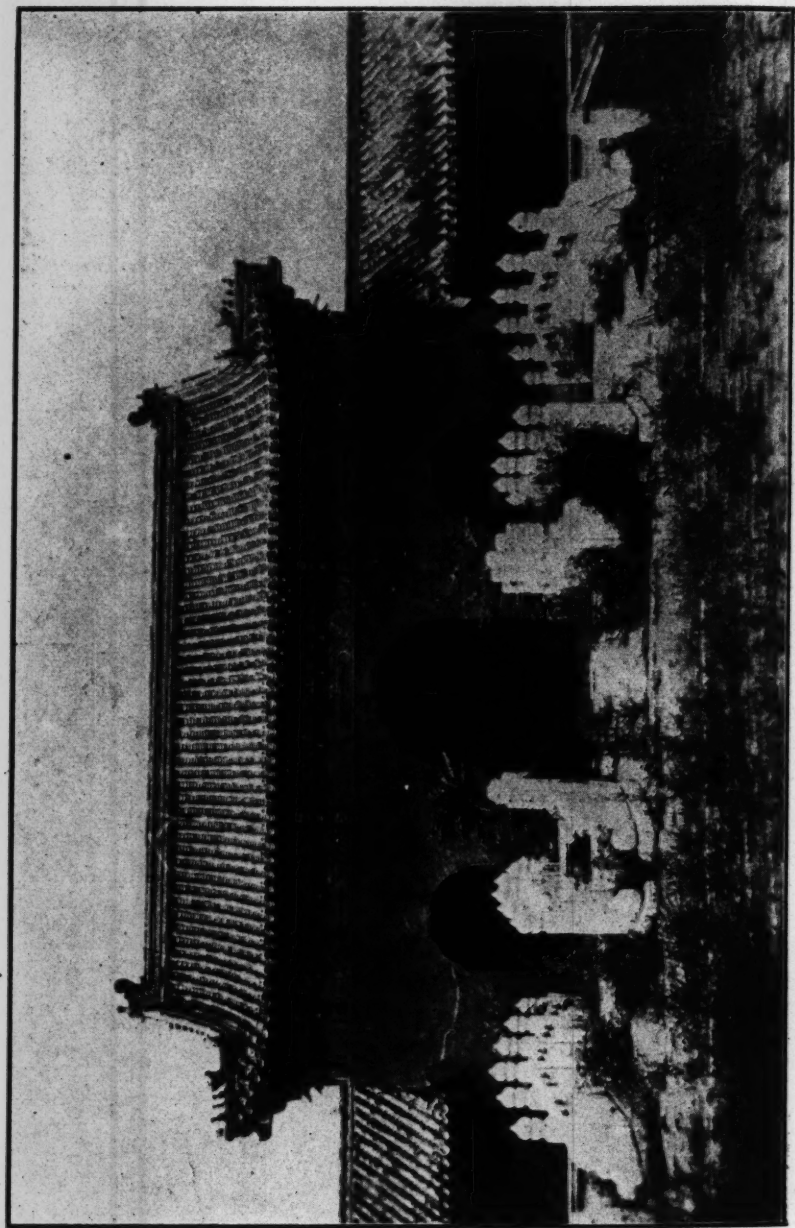
AN OPEN IRON URN AT THE ALTAR OF HEAVEN USED IN BURNING SILK.



FURNACE AT THE ALTAR OF HEAVEN.

(See article on "The Sacrifice to Heaven.")





THE HALL WHERE THE EMPEROR KEPT VIGIL BEFORE THE SACRIFICE TO HEAVEN.
(See article on "The Sacrifice to Heaven.")

or the stalks. In case the decision was not favorable the bull was rejected and that of the tutelary gods of the ground and the grain was substituted. This divination took place in the hall of the father of the ruler. The Li Gi says: "When the son of Heaven is about to offer a sacrifice to Heaven he consults the tortoise. He requests orders in the hall where there is the tablet of the oldest ancestor. He manipulates the tortoise in the hall where there is the tablet of his father. . . If the bullock destined for the ruler of Heaven is rejected by the tortoise, they substitute for it the bullock of Hou Dzih (后稷) (gods of the ground and the grain)." In the Piào Gi, Confucius says: "Formerly the sage sovereigns of the three dynasties (Hsia, Shang, Chow) before making the offering to the spirits of Heaven and Earth did not neglect to divine by means of the tortoise, or by means of the stalks. They did not presume to decide by themselves at the risk of serving Shangti disrespectfully. Therefore they did not choose another day or month than that indicated by the divining, and they did not transgress any indication given by the tortoise or the stalks." The reference to divining about the day of the sacrifice must be to other times than the winter solstice. This time was definitely fixed.

The bullock was burned on the altar or in a furnace near the altar. Besides the bullock there was broth and millet and other grains and wine extracted from the millet and scented with fragrant herbs.

The utensils employed in the offering were very simple and their form had some resemblance to the object worshipped. There are gourds and calabashes whose round shape was like that of the sun and sky. There were baskets made out of sedge and rush. There were libation vessels, dishes for vegetables, napkins, trenches, tripods, and ladles.

The sacrifice was accompanied by various musical instruments such as tambourines, flutes, harps, bells hung on frames, stones on frames, and drums. We shall discuss the function of music in these sacrifices later on.

Before the sacrifice the emperor and the officials practised abstinence for ten days. There was a looser ordering of the thoughts for seven days and a complete ordering for three days. All things of an evil nature were guarded against and all evil desires suppressed. They did not listen to music. No vain thoughts were allowed to enter the heart. There was no reckless movement of the hands and feet.

On the morning of the sacrifice the emperor accompanied by the highest officials rode in a chariot decorated with gems. He wore a long fur garment embroidered with dragons, the sun, and the moon. At his side hung a jade twelve inches long, each inch representing a month, the gift of the returning sun. Another jade with a hole in the center represented the sun and sky. On his head the emperor wore a coronet with twelve pendants, a pendant for each month. In the procession there were twelve standards with embroidered figures of the sun, moon, and dragons. The ground in the vicinity of the altar was spaded up and torches were placed around by the villagers of the neighborhood.

The sacrifice was a solemn and brilliant ceremony. There was music and posturing with plumes. A prayer to Shangti was read. Incense was burned and victims were consumed.

(To be Continued)

Care of the Missionary's Health

J. A. SNELL, M.D.

GUARDING the health of the missionary has long since been regarded as a matter of prime importance by the Mission Boards. After much money has been spent in getting a missionary to the field and more money and time spent in his acquiring the language, he becomes a man whose time is considered valuable. The man who is sickly, weak and always complaining is rendered far less valuable. In order for a missionary, or anyone else for that matter, to be the most efficient in his work it is necessary for him to keep his health in prime condition. While health is not the only qualification for an efficient service it is an absolutely necessary qualification.

The careful guarding of the health of a missionary is rendered more important because he is living under peculiar and often trying circumstances. He is in a strange land, among a strange people, speaking a strange language and living according to strange and queer customs. He is living with a people who know nothing of hygiene and practice no sanitation, whose knowledge of infectious diseases is limited

and whose prophylactic measures against them are nil. In fact he is surrounded by conditions that tend to undermine health.

While it is the duty of the doctor both to cure and prevent disease still he cannot follow everyone about all the time and guard him against his unhealthy surroundings. It is primarily the duty of everyone to guard his own health and keep his own body up to the highest possible efficiency. Especially should it be on the conscience of every missionary to keep his body up to high efficiency.

I. HYGIENE.

All the usual rules of hygiene should be observed on the Mission field as well as everywhere else. The house should be properly ventilated, lighted, and heated. Diet should have its due attention; frequent bathing, etc. The care of the food and water supplies I will deal with in another place. Here I simply wish to lay stress on exercise and recreation and vacations.

1. *Exercise and Recreation.* The strain of the work among the Chinese calls for more recreation than most missionaries take. This recreation should be determined by the form of work one has to do. The man who sits in the school room all day wants something more vigorous in the way of exercise than the one who is moving about in his work all the day. For the school teacher vigorous calisthenics every morning and evening is one of the best preservations of health to be found. To this let him add his occasional tennis, boating, and hunting. The one whose work renders him physically tired as well as mentally strained wants to seek a quieter form of recreation or entertainment. After a hard afternoon in the operating room when I am physically and mentally worn out, there is nothing that will rest me quicker than a good hard game of chess. It is a complete change and diversion and everything else is forgotten. One who has especially trying work should take an occasional day off and get entirely away from his work, and I know of nothing better for this purpose than a day in the country with a gun, or a tramp on the hills, or a picnic. It is these days of recreation that keep one up to high efficiency all the time and enables him in a most important conflict to throw the balance in his favor. He will accomplish far more and be a far better leader than the one who continually plods at it from early morn till late at night

and for seven days of the week. This one is unprepared for the conflict where strength of personality wins.

2. *Vacations.* Everyone, everywhere, engaged in professional work should have a period of vacation, the first essential of which should be a complete separation from his work. Too many abuse a vacation and come back in a worse condition than when they went away, and others do not know how to use their vacation and would be about as well off without any. Most of the missionaries of the interior find it necessary to leave their station in the summer because of the heat and the unsanitary surroundings of the station. Where one has a comfortable home and his surroundings are sanitary I believe he is better off at home in the summer time than by going to a summer resort where he is more or less cramped and deprived of comforts and where he does not have as good a control of his sanitary surroundings especially on his way to and from the resort. This is a question that each one must determine for himself in relation to his work and surroundings. Personally I do not feel justified in staying away from my work all summer and I am certain we have been better off and more comfortable the summers we have staid at home than those we have spent on the mountains.* Those who use health reasons as an excuse to leave their work early in June and return late in September often abuse the vacation needs. The use of the vacation should be made to meet the individual requirements or temperament for a complete rest. To one it may mean a few weeks of quiet and reading, to another association and society, to another again vigorous physical exercise combined with enjoyment. I believe the ideal for our work is a short annual vacation and between times an occasional day off for recreation or the pursuit of some hobby which completely severs one from all relations with his work.

II. CLIMATE.

The climate of this section is very much the same as is found through the southern portion of the United States with the exception of a higher humidity and slightly lower temperature. Because of the humidity the heat is possibly more noticeable. This is not a tropical country and consequently we need to give little consideration to the climate as compared to

* We have a large home, and large yard, we also have ice, electricity, and a good dairy. Why leave them?

what those do who live in Southern China, the Philipines, and India. The use of pith hats and cholera belts is more an imaginary than a real need. The worst thing I have been able to discover about this climate is the tremendous load of abuse that it is carrying, which abuse should be directed against indiscretion and lack of sanitation.

III. SANITATION.

We are surrounded by disease and conditions which favor its development and by a people who have no knowledge of or regard for sanitation. And it is here that we find our greatest difficulties in guarding our health. This is a very large subject in itself and I can only pretend to give it a brief outline.

(1) Our houses should be built rat proof as a protection against plague.

(2) All houses should be screened against mosquitoes and flies. I have been told that only a few years ago there were practically no flies here, but there certainly are plenty now and they are one of the worst spreaders of typhoid, dysenteries, cholera, and tuberculosis that there is to be found. They should especially be kept out of the kitchen and dining rooms. Flies will come direct from the filthy streets with their legs and bodies covered with disease germs and light on the food as the boy is bringing it to serve on the table.

(3) There should be further precautions taken against the mosquito, for everyone knows now that he alone is responsible for all of our malaria fever. If the *Anopheles* mosquito never bites one he will never have malaria. Do not permit him to breed. All kongs, flower pots, pieces of broken crockery, etc., around the house should not be allowed to contain water unless protected from the mosquito. The cistern should be most carefully covered to prevent the entrance of the mosquito, and remember he can enter through a very small crack. The drains around the house should be guarded and regularly oiled. Any place that cannot be covered should be oiled frequently, for mosquitoes cannot breed in water with oil on the surface. The water troughs on the roof of the house is one of the worst breeding places there is. They are slightly stopped up with leaves or dirt and a small pool of water remains and this is the delight of the mosquito. These should be kept clean and free from water. Weekly inspections of the place should

be made for breeding places. We cannot fight the mosquito too vigorously.

(4) Food supply. We all live to eat but in this country you want to be careful what you eat to live. Raw foods are especially to be avoided. First and most important of this class is fruits. With proper preparation fruit is perfectly safe at any season of the year. Remember that on the inside of solid fruit there is little chance for pathogenic germs to hide themselves. First see that the fruit is clean and it is best to wash it clean using a cloth to rub it. Then put it in a vessel and pour boiling water over it to cover it and let it stand for a few minutes. This will destroy the dysentary, cholera, typhoid, etc., germs which are quite liable to be on fruit purchased on the street and it will not injure the fruit in the least. Bananas will turn black but it is only the peel that is so effected. Fruit should be thus treated the year round as well as protected from the flies. In times of cholera epidemics all fruits and vegetables and other things bought on the street should be thus treated immediately on entering the house. Nuts and dried fruits are best treated by roasting in the oven. The few raw vegetables that are eaten is the source of most of the Amoebic Dysentery and *Ascaris Lumbracoides* (worms) infections. The scalding of lettuce, cabbage, etc., will kill the amoebae but will not destroy the eggs of the *Ascaris Lumbracoides* and other intestinal parasites. Any vegetable that can be thoroughly rubbed with a cloth and washed and then scalded is comparatively safe to eat raw. If you object to taking Santonin don't eat raw vegetables even if they do come out of your own garden. Native food is all right if cooked properly and sufficiently, however, their greens are rarely cooked and the above named parasites are not killed. Those who itinerate in the country and eat a great deal of native food should always be careful of cold foods and stale fish and meats. A stale dish might not give to a native ptomain poisoning but would to a foreigner. In connection with foods is probably the best place to mention the importance of daily getting rid of the waste portion of the food. Constipation is one of the worst tendencies toward disease that there is and can and should be overcome.

(5) Water supply. In this country one of the most important and difficult questions is the water supply. Where there are several families together I believe an artesian well is

justified. In other cases rain water collected into a closed cistern from a clean roof is about the best solution. This should be boiled or passed through a Berkfelt filter. Where canal or well water is used it should be both boiled and filtered. For bathing purposes canal or well water should never be used unless boiled. The cistern or artesian water if properly stored should be all right without boiling. Going in swimming in the canals and lakes should under no circumstances be permitted. There is great danger of contracting dysentery, typhoid, etc., to say nothing of the *Schistosoma Japonicum* with which this section is most thoroughly polluted and for which there is no cure known. Hunters who wade into the paddies and canals after their game have been known to contract this disease.

(6) Precautions against Cholera and Dysenteries. These diseases should be guarded against the year round and not simply during the summer months or the cholera epidemic. Flies have already been mentioned and so has the care of fruit and water. While there are few of our missionaries who have cholera every year, some one is attacked with dysentery in some form and we cannot be too rigid or too cranky in taking precautions against these diseases and precaution against one of these is precaution against the others. Do you know how your boy washes your dishes? Do you know how clean the cloth is with which he dries them? The safest way to dry dishes is to pour scalding water on them inside and out and not wipe them at all. If properly separated the heat from the water will dry them and they will be perfectly clean.

(7) Precautions against Tuberculosis. There is no disease that we are more constantly exposed to than tuberculosis and I believe there is no better way to protect ourselves against it than at all times to be armed with the sword of strength, the breastplate of vigor and the shield of health. Never allow the body to get below par and the chances are that tuberculosis will never be able to plant itself in your body. So far as possible avoid all exposure to the disease. Do not live as the Chinese do in poorly ventilated, dark, damp houses where the rays of the sun never enter. Keep the windows of the bed room open the year round. Avoid colds by fighting them the moment they begin, not the next hour or the next day. Don't wait to see for sure if it is going to be a hard cold, but at the first slight symptom take about ten drops of spirits of camphor on a little sugar and repeat it every hour till there

are no symptoms. If the symptoms are severe, immediately consult your doctor. There is another simple remedy that is good for constant use, equal parts of camphor, menthol, and chloral. Put a little of this under the nose morning and evenings and when exposed to the cold. It will ward off a cold and will prevent other diseases that have their entrance through the nasal tract.

(8) Smallpox. Here we are constantly exposed to smallpox and therefore should be vaccinated every few years. If it does not take no harm is done and if it does you might have taken smallpox if exposed.

(9) Anti-typhoid serum. The great success the use of this serum has had in the U. S. army justifies its general use in all tropical and sub-tropical countries. While typhoid fever is not one of the most common diseases in this country yet all possible precautions should be taken against it and I would recommend its free use among missionaries.

IV. NERVOUSNESS.

This question of nervousness I consider of so much importance that I am going to give it special consideration. It is the word by which people generally are in the habit of explaining all physical complaints they cannot clearly explain otherwise. It is one of the most common complaints not only among missionaries but of modern times. And nervousness is not simply an imaginary condition but it is real and one who is inclined that way is one for whom I have the greatest sympathy but toward whom I can exercise very little patience. While I would not say it is an imaginary disease I do say it is a foolish disease and due more to indiscretion regarding the laws of health than anything else. To some extent it is due to overwork, but those who do the most work are often affected the least. It is due more to the wrong mental attitude toward one's work. It is the man who is kept busy saying he is busy and thinking he is busy who cannot stand overwork. The vast majority of people spend three times the amount of nervous energy necessary to accomplish a given piece of work. It is the man who can combine speed and quickness of action with ease and calmness who accomplishes the most work, with the least energy. The mechanic studies hard to avoid all loss of energy in his machine. The nervous system of our body is

the most wonderful piece of mechanism that there is and we are its mechanic. If there is undue friction and loss of energy it is the mechanic's place to right it. Look well into the manner of your work. Don't keep the body on a tension and nervous strain all the time. Some cannot so much as think of their work without putting their body on tension. To get the best work out of your "thinker" relax your body. Use what muscular force and nervous energy is necessary to accomplish a piece of work and no more. Again there are people who apparently do not know how to relax their body. To be able at any time to completely relax one's body is a pretty sure preventative for nervousness. Lying down does not necessarily relax the body though it should. There are those who even keep themselves on a nervous tension during their sleep. The expression "falling to sleep" is literally true with a great many people. One goes to bed with his body on tension and just as sleep overcomes him the body relaxes and he has the sensation of falling. How often have you been aroused with this sensation just as you were going to sleep. When you go to bed completely relax the body, let the body drop without a single muscle being on tension and sleep and rest will be worth twice as much. It is also quite important when one is at work to relax those parts of the body which are not in use. Save that energy! it is worth a great deal.

The missionary is worked hard but not any harder than people at home who are in real life. But it is not hard work that hurts one, it is his mental attitude toward that work which determines its effect upon his system and which enables him to do much or little. Again work with ease and calmness but do not keep before you that idea of overwork and of being too busy to do anything.

Anyone in any and every station of life who is hard worked (this ought to include every missionary) would do well to take a few minutes nap every day right after his noon meal. Ten minutes in absolute relax and sleep makes one fresh and vigorous for the rest of the day. There is no better habit for the hard worked missionary. One should also be careful of his diet. Good wholesome food and not too much of it is the diet for the hard worker.

But after all is the missionary overworked? Yes, in many cases he is, but he is not always the one who breaks down. It is not that our work is so hard but it is trying and straining

and difficult to manage ; it is the hard and difficult surroundings in which we are working ; there is so much that is irritating and wearing on one. And for this reason we must be the more careful of our attitude toward our work and when we are not at work forget it entirely. Here would I refer you to what I have already said about exercise and recreation. The occasional day off is the thing for a man who has a trying work. Hobbies are of great value to the missionary's health, if it is the proper kind and properly pursued. There is an article, "Simple Life among the Rich", in the *Saturday Evening Post* of January 3rd, which I would recommend everyone to read. For one's life to be most efficient I think for him to maintain a proper mental attitude toward his work and spend the proper amount of energy in his work is of first and greatest importance.

Presbyterian Policies

R. M. MATEER.

THIS topic certainly requires careful discrimination. A few preliminary remarks are needed.

First. The writer of this article is not qualified to speak representatively, concerning Presbyterianism all over China, his knowledge being confined chiefly to Shantung.

Second. We as denominations, are coming to know each other better and work more together, so that our policies are becoming more and more unified. On this account care must be exercised lest one church claim for itself what has come to be the same with other churches.

Third. Our policy has been to change our policies with the changing of the years. For example, in earlier days, our work was individualistic, with missionaries working different, and at times, conflicting policies. Gradually we have arrived at much more solidarity among ourselves as well as with other denominations. Formerly, the missionary decided the policies and dominated the situation. Now the Chinese are figuring prominently and we are being reconstructed to the point of a genuine co-operative control together with them. Earlier the Board paid the bills. Now the Chinese are paying much themselves. Formerly, our efforts were confined almost entire-

ly to the substantial country people, while since the revolution, we are pushing vigorously in the cities and among the educated classes. Various other changes might be mentioned.

In the West a prominent politician who had just changed his party affiliations, was making a speech, when an old farmer interrupted him by saying, "Ah Bob, you are not what you used to be." When Bob promptly retorted, "And you are the same fool you always were." However so many changes make the statement of policies difficult. We venture to mention :

First.—*Thoroughness.* This we have considered fundamental, both in the building of character and of a church. We have aimed at this in our education, planning to teach only what could be taught intelligently. And so we have turned out students that have been in demand over the Empire, students who had a knowledge of both the sciences and the Chinese language, as well as being intelligent Christians. All this was accomplished in the absence of English. The study of the English language and the securing of a thorough education, as the Irishman would say, seem to pull together better apart. We have been careful in receiving members, requiring not only some intelligent knowledge of the gospel but a probation long enough to be able to see a credible evidence of a change of heart.

We have taught a great many classes of men and women not only in the central stations but often in the out-stations, and now have regular Bible schools for men and for women.

We have pastors placed over a limited number of stations, so they can shepherd them effectively. Over the remaining stations we have placed evangelists who have been in Bible schools and are partly paid by the Christians. We exercise much discipline and aim to make the church a really witnessing church.

Second.—*Educational pioneering.* Fifty years ago, when education was little thought of and widely and earnestly opposed by missionaries, we had the beginnings of a college which was followed up by Calvinistic perseverance until we now have a union university.

Forty-five years ago we started the education of girls, which was much more bitterly opposed even by whole denominations, and now we have large numbers of primary, intermediate and high schools.

About thirty years ago we began medical education which was prosecuted under difficulties, until now we have a well equipped union medical college.

We have had from the first theological classes, which work has finally developed into a union theological seminary.

Third,—*Evangelization from the extensive to the intensive.* In earlier years from stations near the sea, missionaries made long tours and started isolated preaching centers. Later, missionary stations were opened in various interior places. From these centers missionaries led the Chinese in preaching among the villages of county after county in a systematic way, themselves overseeing and stimulating Chinese preachers and church members in the evangelization of new districts. The Christians from their many centers have preached in the surrounding villages.

The Mission beginning at Weihsien is now undertaking to furnish an equipment in the county seats for a couple of bright, educated, consecrated Chinese, who from these centers are working for the evangelization of a whole county, through its educated people, gathering representative young men into advance schools and by personal visitation and the distribution of literature among the scholars and schools of the county, and also by gathering the Christians of the county together at times for counsel, inspiration, and united effort. This is the last and we believe will be the greatest step in the establishment of the church in the districts we occupy.

Fourth,—*Presbyterian policies of government.* Presbyterians, as the word indicates, are governed by teaching and ruling elders, working in a graduation of church courts. It is a representative democracy that is a well-balanced compromise between the rule of one man and of everybody. The Chinese are not strangers to this method of procedure, working as they all do through village elders; so they take to Presbyterianism like ducks to water. Of course they like the foreign and Chinese pastors to have an equal authority. Pastors like to have elders share with them the responsibilities of their churches. The members are quite ready to commit their interests to these representatives and they are more than willing to have a higher, more unprejudiced court of appeal, and fall readily in line with the rules of procedure in Presbyterian government.

The writer was much pleased with Bishop Bashford's statement concerning the Methodist policy of having a revival

church. Along with our light we need more heat. More personal Savior instead of so much program. I wish we might all be Methodists until we could come to more fully prize, enjoy and profit by an old time revival.

Our Book Table

13th Annual issue of THE CHRISTIAN MOVEMENT IN THE JAPANESE EMPIRE. Published for the Conference of Federated Missions in Japan. Editor and Publisher, REV. JOHN LINCOLN DEARING, D.D. For sale by the Missionary Education Movement, 156 Fifth Ave., New York City. G. \$1.25. Annual subscriptions may be ordered through the Editor and the book mailed from Japan on receipt of G. \$1.00. Address: 75 Bluff, Yokohama, Japan.

This book, as a covering letter says, is the work of more than one hundred and forty busy missionaries, and is intended to give to those interested, first-hand and up-to-date knowledge of religious progress in Japan.

As one looks through it one gets the impression that it is the result of one of the most complete attacks on the problem of a scientific statement of missionary work that has heretofore been published. We are told that although it is an annual publication yet it is entirely re-written each year. An examination of the book, however, reveals the fact that it goes beyond what the covering letter indicates: in addition to treating of many varied forms of mission work it also deals with certain social movements in which missionaries are vitally interested or in which they directly have a part; and also deals somewhat with political movements as viewed by the missionaries. For instance, one of the most interesting chapters in the book is the first one, entitled "A General Survey." This chapter gives a resume of things Japanese that will enable the reader to orient himself to many of the problems that are thereafter treated.

Under the head of "Japan", in addition to what we have already mentioned, the following matters are treated:

Part II. Organizations; Part III. Missions and Churches; Part IV. Christian Literature; Part V. Christian Education; Part VI. Other Christian Organizations; Part VII. Social Service; Part VIII. Miscellaneous; Part IX. Obituaries.

Under "Korea" we have the following general topics:

Part I. General Review of the Year; Part II. Churches and Missions; Part III. Christian Literature; Part IV. Other Christian Organizations and Associations; Part V. A Symposium.

Under this Symposium, Evangelistic Work, Educational Work, and Medical Work, are treated from the viewpoint of various stations and various individuals.

Appendices are given which, among others, deal with the following topics: The Conference of Federated Missions in Japan,

the Japanese Evangelistic Committee, the Evangelistic Campaign Committee, Eleemosynary Institutions under Christian Direction, Work among industrial classes, a list of Christian workers among the Japanese in Korea, the old religions of Japan, the last alliance between Japan and England, the Anglo-Japanese understanding, the New Sino-Japanese treaty.

There are also all kinds of lists of mission boards, churches, missionaries; a list by missions, a list by towns, a list of Christian schools, a list of Christian periodicals. In the pocket at the back there are ten charts, dealing with the statistics of various phases of the work. There is also an Index to Vols. I to XII.

There seems no use in our trying to pick out any particular article, as all are valuable and comparisons would only be invidious. The book is thoroughly catholic, dealing not only with all phases of Protestant missionary work but also, somewhat briefly, with the work of the Roman Catholics, and the Russian Orthodox Church of Japan.

The arrangement of the contents also strikes us as being logical in order. Special attention might be called to Part VII, on Social Service, where the relation of Christianity to industrial enterprises is well treated.

The book is not only catholic, and logical, it is also comprehensive, inasmuch as work amongst Japanese in Hawaii, Manchuria, Shanghai and Formosa, is dealt with.

We have heard in recent years a great deal about the necessity of some study of comparative religion. There is an equally great necessity for a comparative study of mission work. The Christian Movement in the Japanese Empire furnishes an excellent text-book for just such a study. While the course of political and economic development will not in China correspond in every detail to what has transpired in Japan, nevertheless we may expect that certain general movements that are making themselves felt in Japan will in time make themselves felt in China; indeed they are already making themselves felt. We may expect, therefore, a certain amount of repetition of the problems through which the missions of Japan are now passing. Missionaries in China can make preparations against some of these expected developments, and indeed should do so. A study of the Christian movement in the Japanese Empire would throw some light on the best methods of approach to the problems that are arising in China.

While this may not be a book that one can pick up and read through in a short while, yet it is a book that every thoughtful missionary should have in his library and from which he should at once select some outstanding topics and read them; and a book to which frequent reference should be made for light on current problems.

Our only suggestion would be that the charts which are now in the pocket at the back, while convenient, are in danger, it seems to us, of being very easily mislaid. There should be some way of attaching these in the body of the book so that they can be read easily and conveniently without the risk of being lost. This is our only suggestion in the way of criticism.

R.

REPORT OF THE SECOND MEETING OF THE GENERAL SYNOD OF THE CHUNG
HUA SHENG KUNG HUI. *Price 50 cents per copy.*

中華聖公會總議會第貳次議會報告書. *Price 10 cents per copy.*

Published both in English and in Chinese, this report contains much that is well worth the attention of all who are interested in the progress of Christianity in China, and even of those who are interested only in the evolution of the national life of the Chinese.

Except to those technically and personally concerned in the details of procedure in the Synod, the most valuable part of the book is, naturally, the Reports of Committees, and the final resolutions of the Synod.

The Report on Sunday Schools includes an Appendix (p. 77. Eng.) which gives a useful Bibliography, and the action of the Synod on the matter is stated on pp. 40-41.

The action of the Synod in forming a general Missionary Society is summed up in Canon III of the Board of Missions on p. 62. A Chinese Priest was elected general Secretary of the Board.

The Report of the Committee on the translation of terms for "Holy Catholic Church" and the allied expressions in Creed and prayer book is found on pp. 84-85, and the action of the Synod, which was not final, but referred several points to the several Diocesan Synods for further discussion, is found on pp. 42-43 and 34-35.

Resolutions VII. (p. 22) VIII. (p. 23) and XI. (p. 25) are an interesting indication of the degree to which the Christians of the Anglican Communion in China, as united in the Chung Hua Sheng Kung Hui are really free from ecclesiastical bonds to the Mother Church in England, and America, and on their way to complete national maturity.

The action of the Synod on the matter of Polygamists and of Betrothals to heathen indicates a determination to abide by the purest principle of monogamy, and the highest ideals of marriage, yet with all due consideration for the difficulties in China, and without rash haste and undue rigor. [See Message No. 19, p. 26, and Resolution XII. p. 27, with the action of the House of Delegates on both as noted. in §§ 58. 80. 87. and 64,]

The same open-mindedness and temperate deliberateness may be noted in the action in regard to the Franchise for Women. [See Message No. 24. p. 28.]

As to statistics,—the careful tables in the appendix on pp. 93-96 cannot be said to "speak for themselves." Statistics never do. However careful, they are always a dead record, and every commentator manages to make them speak for himself. Nevertheless they do give a shadow by which it is possible to tell something of the real size and form and degree of action attained by the body; and the members of the Chung Hua Sheng Kung Hui have reason to thank God for the facts revealed in these tables and for the growth,—which, however, can of course be appreciated only by comparison with previous years.

A TEXT-BOOK OF BOTANY, By N. GIST GEE. Commercial Press. Price \$3.00.

A nine page introduction presents in a concise manner the general structure of plants and their distribution. It includes a microscopic study of the cell with illustrations from standard works.

After a chapter on the general classification of plants the author proceeds at once with a study of the three least understood groups, the Thallophytes, Bryophytes and Pteridophytes, believing "the students will take as much or more interest in gathering the lower forms as they will in collecting the seed plants." He considers briefly the general characteristics, habitat, structure and reproduction of each of these three groups and their classes including a few typical representatives. This is followed by a similar study of the Spermatophytes (seed plants). About one-half of the book is devoted to this very technical study where the more practical application of these plants to daily life is very briefly presented.

The second half of the book is devoted to pollination and fertilization, fruits, seeds and seedlings, plant dispersal, roots, plant stems, foliage leaves, plant environment and plant societies. An economic, as well as technical aspect is herein presented and a few Chinese illustrations are found. Chapters 23 and 24 on plant breeding and forestry are especially designed to lead the Chinese student to serious thought regarding the needs of his country. It is unfortunate that this view point is not prominent throughout the entire work. The teacher's responsibility is therefore all the greater.

The book closes with a general index and a valuable appendix of a preliminary list of the plants of Kiangsi Province. This will serve as an excellent basis for developing similar lists in other provinces. There is a striking index to the families and genera described in this list.

This book by Professor Gee fills a vacant place among the college text books of China. It is hardly suitable for students of middle schools where the course should be more general and representative of problems of the people; even college students could profit from a more thorough application to China's plants, their habitat and economic importance than the author has given.

It is unfortunate that the publishers did not reproduce the illustrations more clearly. The book deserves a more representative cover.

G. WEIDMAN GROFF.

A MANUAL OF CHRISTIAN PRACTICE (信徒準繩) Price 20 cents.

This is a small book published at Wusih where the writers are engaged in the work of a school for catechists. It is written "from the view-point of the system of the American Church Mission" but it studiously avoids the discussion of doctrinal points and may profitably be used by all Christian bodies. The book is divided into four parts: general religious duties such as Daily Prayer and Bible reading; Special religious duties beginning

with: On The Birth of a Child, and ending with, The Remembrance of the Dead; Social and Personal Duties which include one's responsibilities as a member of a family, a church, and a state; and finally Christian virtues.

If the suggestions of this little book were carried out by all Christian congregations in China, there would be a marked increase of reverence in Church, accompanied by a greater zeal for the propagation of the Gospel. The book does not only deal with what is outward, it teaches that love is the source of the Christian life and explains in detail how love may and should be manifested.

Some of these details give abundant food for thought, and not every one will agree with all the directions here given. Thus the permission to use a photograph in connection with the remembrance of the departed may conceivably be abused: so may the temporary separation of husband and wife which is here allowed for incompatibility of temper: the proposed treatment of secondary wives too is not quite clear.

But while all may not be inclined to follow the writers in all the advice they give on a multiplicity of subjects, we may all be grateful to them for a clear exposition of how the Christian faith may be shewn in practice.

B. M.

CHINESE CHARACTERS. *Their Origin, Etymology, History, Classification, and Signification. A Thorough Study from Chinese Documents* By Dr. L. WIEGER, S. J. *Translated into English* By Rev. L. DAVROUT, S. J. *Published at the Catholic Press, Ho Kien fu, Chihli. 2 vols. \$6.00.*

About two and a half years since, there appeared from this Press a translation of Dr. Wieger's "Moral Tenets and Customs in China," the Texts in Chinese and English, with romanization and illustration by Pere Davrout. This was a large octavo of more than 600 pages, which was reviewed at considerable length in the *RECORD* for November, 1913.

"Chinese Characters" is an even larger work than the preceding in two thick octavo (paper covered) volumes, with a total of something more than 1,100 pages. A good idea of the scope and the aim of these linguistic studies is afforded by the title. But the merits of the execution must of course be ascertained by actual use. A friend who holds an appointment in one of the larger Language Schools as instructor in the construction and explanation of Chinese ideographs, after a somewhat careful examination of this work as compared with the treatment of the same topic by Dr. James Chalmers, and also with the like undertaking by the late Rev. Frank Chalfant (as yet unpublished), is of the opinion that Dr. Wieger's book has points of superiority to either. It is at all events a duty to make generally known the existence of such a work. Every Language School might well have a permanent Reference Library, of which these important volumes should always constitute a part.

A. H. S.

"CONVERTS THROUGH MEDICAL WORK." By SAMUEL W. W. WITTY.
Published by the C. M. S. Price 6d net.

This little booklet of 60 pages, well printed and illustrated, sets forth in eleven chapters briefly, but in a telling manner, how Medical Missionary Work in the various fields where the C. M. S. is labouring, has captured, convinced, and converted men and women for Christ.

In a foreword the writer emphasises the truth which should ever be before us *viz*, that "*The test of Medical Missions is whether they are really assisting in bringing men and women out of darkness into the light of the Gospel of Jesus Christ.*"

The reader is introduced to men and women of varied characters, and from widely different stations in life, citizens of many countries, some of whom sealed their testimony by their blood. To read their brief and touching records is to receive an inspiration and quickening of interest, which must bear fruit in the life; and the little volume convincingly testifies to the power and many-sidedness of Medical Missions in the work of the Church for the Salvation of the World.

C. J. D.

Correspondence

LANTERN SLIDES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I trespass on your space to ask a question, the answer to which will perhaps interest others besides myself. Is it possible to borrow or hire good Lantern slides? If so where? And could I persuade the owners to publish their subjects and their own addresses.

One does not want to be always using the same slides, and exchange might be arranged in some cases. But at present I know of no-one willing to lend slides.

Yours very truly,

FRANK L. NORRIS,
(Bishop.)

ADDRESS: PEKING.

"JESUS THE MISSIONARY."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I want to bear testimony to the value of Rev. Hugh W. White's book, recently published by the Presbyterian Mission Press, JESUS THE MISSIONARY.

It is well written, interesting, suggestive, full of common sense, and is *very helpful*. It is a book that should be read by every new missionary in these Eastern countries; a book that will certainly prove helpful to any missionary, old or young, reading it; and that will be greatly enjoyed and appreciated by those striving to loyally follow Jesus the Missionary.

Sincerely,
W. F. JUNKIN.

SUTSIEN, NORTH KIANGSU.

"MISSIONARIES AND POLITICS"*To the Editor of***"THE CHINESE RECORDER."**

DEAR SIR: In your July number Mr. J. M. B. Gill embodies in a letter on the subject of "Missionaries and Politics" an "Associated Press" cable as it appeared in a Pittsburg newspaper on April 18th. According to that clipping, "Intervention by the United States in the negotiations now proceeding between China and Japan is recommended to President Wilson in the appeal recently sent to him by American missionaries in this country."

I should like to state that the telegram as it left Peking was more explicit, as I was anxious not to injure in any way the standing of the great majority of missionaries who did not sign the appeal to President Wilson. I may say, indeed, that I regretted to have to send any news of this appeal, because I felt, as your correspondent does, that it was an error.

I stated in my message that the document was signed by seven prominent American missionaries, and that the majority of missionaries had not signed the document while some who were requested to sign had refused. I also gave the names of those who had signed.

It may be interesting to note that President Wilson refused to make the appeal public, although the newspapermen in Washington naturally sought to obtain it.

Yours truly,

F. MOORE,

(Correspondent of "The Associated Press" at Peking).

PEKING.

THE VALUE OF STREET PREACHING.*To the Editor of***"THE CHINESE RECORDER."**

DEAR SIR: I was somewhat surprised to read in the findings of "the Committee on Mission Methods" in connection with the recent meetings of the China Continuation Committee, in the last number of the RECORDER, that 'the value of street preaching seems to be diminishing as an evangelistic agency.' I do not know to what 'old centres' the report refers. But certainly in this centre there is no sign of any diminishing as yet. The crowds are as great as ever they were, and the interest is, if anything, deeper. There are three chapels, each one open three nights a week. Three or four addresses are given each night, and in many cases the men will sit right through the whole service. There are at the lowest computation five hundred people present at the three places each night. I will leave it to the Statistical Secretary to work out how many men hear the gospel in the year at that rate. Of course there is not the excitement and glamour that surrounds the great mass meetings with the hundreds of names of enquirers, and showy articles that follow the great evangelistic campaigns, but even these would hardly be possible without the steady persistent preparation of the despised street preaching. True, we may see but few results, but those who come attracted by the singing or speaking, are from far and wide, and we firmly believe with Dr. J. H. Jowett that when the gospel is sincerely preached, "Something always happens." We do not

forget that this work has been signally owned of God in China. And it will be a sad day for the Church if it is put in the back-ground, and other methods, not perhaps making the same demands on us, take its place. If the C. C. C. instead of this discouraging criticism, would help us in their wisdom as to how best to appeal to this great mass untouched by Christianity, I for one, would be profoundly grateful.

Sincerely yours,

A MERE EVANGELIST.

WHICH APOSTLE OUGHT WE
TO FOLLOW?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In recent discussions on Mission policy much emphasis has been laid, and rightly laid, on the example of St. Paul. His life can never fail to be an inspiration to every missionary worker.

But is there anything in Scripture to teach us that every missionary old and young is bound, or indeed qualified, to walk in St. Paul's footsteps? I think a study of his life and work shows us that he was a man raised up with special qualifications to do a unique work, to pass rapidly all over the then known world, occupying strategic points, and blocking out the work in general, on the understanding that other workers would follow and fill in the details. We find him writing, "I planted, Apollos watered", without in any way blaming Apollos, and without a hint that Apollos would have done better to give up watering and go planting on his own account. And so far was he from leaving the young churches

free to develop under the sole guidance of the Spirit, that we find him sending Timothy to Ephesus and Titus to Crete in order to guide, organize, control, and generally set in order the things that were wanting. Is it not possible that instead of aspiring to walk in the footsteps of St. Paul, some of us may be called upon to occupy the humbler post of Timothy, Titus, or Apollos?

Or it may be right for some of us to imitate the example of St. John. His methods, as we know, differed from those of St. Paul. When the time came for him to choose his sphere of work, (possibly after the death of the mother of our Lord) he did not go to the regions beyond, but settled down at Ephesus, where we find him building on another man's foundation fifty years after the church was first founded. Would anyone say that he was misguided in so acting? Or that he hampered the free growth of the life of the young churches by extending to them his pastoral and apostolic oversight, to the second and third generation of young Christians? Or is it quite certainly the case that St. John's work in Asia Minor was of less value to the church and the world than St. Paul's visit to Spain!

Yours, etc.,

THOMAS BARCLAY.

TAINAN, FORMOSA.

BIBLE CONCORDANCE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The publication of an advertisement of a Concordance of the whole Bible, so shortly after my announcement

of the beginning of work on the supplementing of my own Concordance of the New Testament,—now on the market for the past six years,—by an Old Testament portion, would seem to demand a word of explanation which I alone am in a position to give. It is with the utmost reluctance that I assume what may seem a controversial attitude; but it seems imperatively necessary that a few facts should be known, namely,

1. For several years previous to the publication of my Concordance, I had announced in the *RECORDER*, that I was at work upon a Bible Concordance, in order to insure that there should be no duplication of such drudgery.

2. When the New Testament portion was issued in 1909, it was also announced that work on the O. T. was in progress.

3. Some months after the publication, it was learned that Dr. H. G. C. Hallock was also working on a Concordance of both Testaments whereupon the O. T. work which a friend was doing, supplementary to my work, was suspended in the hope that it would prove unnecessary.

4. Dr. Hallock's work failing to appear during these years, I

announced the resumption of work on the O. T., in view of the speedy completion of the Revision of the O. T. This called forth a statement from Dr. Hallock that his work would soon be in press, whereupon I courteously requested information as to the style of his work, offering to quit the field entirely if his work proved to be of such a character as to render mine unnecessary. This information has been refused, and I have felt constrained to continue this work which I would gladly drop.

5. So far as the Old Testament is concerned, Dr. Hallock's work, of course, must be based on one of the old versions, therefore of temporary usefulness. My Old Testament complement to the Concordance already published should be ready very soon after the completion of the Old Testament Revision.

The pity of duplication of a work of this kind, one which must in both cases be largely subsidized to prevent an utterly prohibitive price, is simply inexpressible; Dr. Hallock assures me that it is all due to his failure to subscribe to the *RECORDER*!

Yours sincerely,

COURTENAY H. FENN.

PEKING.

Missionary News

Among the Manchus.

Interest in work among Manchus was quickened by the Revolution in 1911, and I have been asked to write about it. But as my knowledge is so limited, and I only have a first hand knowledge of work in my own field, Tsingchoufu, Shantung, it is to be hoped that other workers at Peking, Nanking, and Singanfu will be induced to put pen to paper and relate their experiences in such work.

In Nanking an American lady doctor, Miss Gaynor, "worked with heart and soul to bless the poor destitute and despised Manchu refugees in that city. Famine fever broke out among the people, and Dr. Gaynor, much worn down from constant serving, contracted this dangerous illness Shortly before her death the temperature dropped, and she called the Chinese nurses who were on duty to her bedside. She said to them that she knew she could not recover, that God had spoken to her and told her that her work was finished. She sang a Hallelujah chorus, which made a profound impression on her students. Shortly afterwards her temperature gradually rose higher and higher until she passed away. She was not the only one who gave her life in this relief work. Rev. A. Hockin and Rev. J. Cherney both laid down their lives in the same service." (*The Christian*.)

In Sianfu, Shensi, at least 10,000 Manchus were massacred, one estimate even says 30,000. But though so many were killed, not one Manchu believer or cate-

chumen perished there. Most of them had gone out to the East suburb for worship on that Sunday in October (22nd), before the city gates were shut, and they thus escaped. The wife of the first Manchu Christian was indeed in the city, and in her despair threw herself into some water—a well or pool,—but there were so many bodies there already that she did not drown, and was afterwards rescued. Thus God wonderfully overruled those terrible happenings to the saving of those Manchu Christians.

The Manchu Christian above referred to was "the first of his race in the province to accept Christ and openly confess Him in baptism. For this man such a step was not easy. For a time it seemed as if all the forces of darkness and cruelty had been combined, and let loose upon him to prevent his attendance at the foreigner's services. Insults, threats, degradations and blows were heaped upon him, but all to no purpose; he still persisted and endeavoured to come. He is a soldier, and evidently possessed of all the courage and fortitude of the true soldier. Go back he could not, and so he pressed forward, manfully facing and overcoming the taunts and insults of his comrades. When they saw that they prevailed nothing, his commanding officer gave him permission and warned anyone against molesting him, adding further, 'Hitherto we have thought the foreigners our enemies, but now we must confess them our friends.' The immediate cause of this change of front was

Dr. Jenkins'* attendance on a wounded Manchu soldier, but there is no doubt that the courage and fortitude of the soldier convert had already gone far in bringing about the end of the opposition." (*E. B. M. Herald*). In 1909 Mr. A. Lutley conducted Revival services in Sianfu, which were blessed to this Manchu, who was led to confess and put away besetting sin he had still allowed in his life. In the 1911 Revolution he was caught and about to be killed—with the chaff-cutter I think—when he begged respite to pray, and was allowed, but led to understand it would make no difference. But by the time he ceased praying, his enemies had melted away!

We used to preach and visit in the Manchu city there, but saw no particular result of our efforts. But a Manchu woman, a poor wounded creature, was brought to the hospital dying after the massacre, and when told about Jesus said she believed in Him, having already heard the Gospel in the Manchu city. Let this encourage downcast workers!

Mr. and Mrs. Shorrock used their influence for the protection of the refugees at that time, and "one very remarkable episode connected with the Manchu massacre deserves to be recorded among the most dramatic events of real life. Following upon the terrible slaughter of that October many fugitive Manchus ladies were succoured by our missionaries. One party in particular suffered great hardships before they were found, and brought into the mission premises and

cared for by Mrs. Shorrock and Mrs. Dr. Young. They were literally saved from death by the shelter of the Mission house. Among them were two who, fearful as to the reception they might receive, at first suppressed their identity. But when the truth leaked out that they were the daughter and granddaughter of the notorious Yü Hsien, the Boxer Governor of Shansi (the man who ordered and personally witnessed the slaughter of our missionaries in 1900), they learned in deed as well as in word that Christianity teaches the forgiving of our enemies." (*E. B. M. Herald* and *The Christian*).

In Shantung here at Tsingchowfu we have a Manchu city with nearly 10,000 inhabitants. At the time of the Revolution the Chinese to prevent trouble, offered to guarantee the Manchus 2,000 taels a month while their supplies were stopped. Not many Manchus became Christians before the Revolution, but since then there has been a better spirit, and they have become more open to the Gospel. Having till lately no quarters there, we have visited the homes that were opened to us for meetings and someone, Chinese or foreigner, has been going there nearly every day of the week. Fifteen were baptized last year, including a lady of position among them, and some twenty-five are accepted for Church membership this year. Sixteen of these are women, some of whom show a remarkable aptitude for learning by heart, catechism and Scripture. One young married woman, urged to learn a chapter, has gone on till she has said chapter by chapter the greater part of Matthew's Gospel. Even a stammering woman managed to learn a chapter. And it was truly amusing

*See 'Herbert Stanley Jenkins, M.D., F.R.C.S., of Shensi' by Dr. Richard Glover (2/-net) 'Memorials of Cecil Robertson, M.D., F.R.C.S., of Sianfu' by Dr. F. B. Meyer (2/-) both issued by Carey Press.

to hear a local deacon saying right before her, 'who would have thought that such a stupid woman as this could learn. You all know how stupid she is. It is God's grace! God's grace!'

While in England I asked our B. M. S. Committee to grant money for a preaching hall that could be used in part for the Manchus. Mr. Nickalls and I have asked the Manchu magistrate (Tu T'ung) to help us to secure a place. To our surprise he has at last lent us some fine official quarters free of rent, which have been adapted for the work at

small expense. The Tu T'ung himself and numbers of the official class came to a welcome meeting with tea and cake, arranged by Mr. Nickalls. The magistrate made a short speech expressing his respect for 'the doctrine'—a great change from the old time hostility!—and listened with the rest of the company, some of whom could be seen nodding assent, to a discourse on 'The Purpose of the Gospel' by Mr. Bruce, head of the Theological College here.

F. MADELEY.

Social Service.

Fukien Christians and Social Service.

The work along health and sanitation lines has been the most satisfactory and has been undertaken with greatest enthusiasm. Following the evangelistic meetings in the thirteen centres in Fukien province last year, arrangements were made to enlist all enquirers in the distribution of handbills on various subjects of health, in lecturing and in other practical forms of sanitary work. Three series of lantern slide lectures were used in each city, namely, tuberculosis, sanitation and plague. In Foochow every Bible class appointed one Social Service representative and this group of some fifty men together with an Executive Committee on Social Service planned the lectures throughout the city, divided the city into districts for the distribution of handbills, and have during the past month done excellent service in creating a

desire on the part of the people for inoculation against plague. The city has been divided off into seven districts, each district having one hospital with doctors who are giving service free certain hours in the week for inoculation. During the first two weeks over two thousand people were inoculated. In various parts of the province where plague is bad the officials have co-operated in this movement both financially and otherwise. From every city where these lantern slide lectures were given and handbills distributed, encouraging reports have come in. Some say it has aided the Church in securing other points of contact with the higher class men in the district. Others mention the fact that the leading men are beginning to realize that this social reform is a definite part and parcel in the program of the Church, and as a result opposition is being broken down and favorable attitudes developed. To my mind one of the greatest results is the fact that

it is giving new enquirers, as well as old Christians, actual chance of serving their fellow men.

Throughout the province also enquirers have been enlisted in teaching six hundred character book classes. During the last two months I have sold over five hundred of these books in Foochow and in other cities where classes have been organized. Some of our Bible Class members in Foochow have taken up this form of service with great enthusiasm and they are giving from one to three or four nights a week to teaching ignorant men. We are expecting a large increase in this phase of our Social Service activities next fall.

To my mind one of the greatest difficulties in some of the special problems which confront the Chinese Christians with regard to the development of an active interest in Christian Social Service, is that of securing competent leaders for this work. Those men who are now leaders in Christian activities are so loaded down with other work that it is almost impossible for them to take on additional responsibilities. We must gradually develop new leaders among these men who are interested in this work. Another difficult problem is that of harmonizing the two elements which we have here, namely, Christians and non-Christians, both of whom are enthusiastic in doing community service. Another problem is the opportunity. There is so much to be done and the field is so attractive that it is a great temptation to leaders and Social Service Committees to undertake too much and too varied a program, attempting many things and doing nothing thoroughly.

E. H. MUNSON.

Chinese Christians and Social Service Work in Chuchow.

The Social Service work which we have attempted to do in Chuchow sought to enlist not merely the Christians in the activities pursued but also the people of the city itself. To have made any distinction between Christian and non-Christian would have defeated the ends we have sought to gain.

Street improvement, park and playground development, schools for the uneducated adults, street cleaning, vaccination campaigns, improvement of market places, opening of waste land, prison work, and boy scout organization, need but to be mentioned to show the necessity of enlisting many kinds of people, but especially influential people as well as Christian leaders, if we were to accomplish anything.

Almost the first work done was on the initiative of our Chinese pastor, Mr. Koh. Immediately after the revolution he approached the city officers and asked for the grant of land adjoining the city wall that he might get a place for the poorer Christians to earn a living. His plan was to enlist all the Christians as small shareholders. He failed to stir their enthusiasm to a great degree and finally appealed to other public spirited men in the city and they took shares. Later they gained still larger tracts of land. He has made a distinct success of the undertaking. With less than \$2,000 capital he has been the means of helping a considerable number of poor people. In the later work which has developed, Koh has always been a leading spirit, until now he is one of a small group of men to whom the city officers appeal when they

wish any special work done along these lines.

A school for uneducated adults (using the 600 character book as textbook) was initiated by one of the teachers in our boys' school, a non-Christian, but most favorable to Christianity. He attended a short teachers institute at the University of Nanking and there heard of work being done along these lines. When he returned he drew together a band of nearly a score of Chuchow teachers and gained their voluntary services. They asked for the use of the church building. There was no distinction between Christian and non-Christian teachers. This head teacher, on the opening night, said to the pupils gathered that he wished them to remember that they were meeting in a building where God is worshipped and Christ followed. He wanted them to listen to the Christian doctrine and learn to be like its Great Teacher. The meeting was opened at their desire by prayer. This school is now being supported as a regular government school but the teaching is still voluntary. Our Christian teachers are all sharing in the work.

The park and playground development began with the official setting aside of a beautiful piece of ground on the river side for this purpose. Subscriptions and public funds moved an old theatrical building from being an obstruction over a street to being a useful meeting place. The wood work was done by a Christian carpenter who made a considerable subscription to it.

All of the leading schools were enlisted in the playground. Our own boys school is the largest and highest grade in the city. The majority of the advanced boys are Christians. They have

aided in subscriptions and in looking after the grounds. Our local railroad engineer, a non-Christian foreigner, has given a fine horizontal bar and jumping standards. Subscriptions have planted trees about the grounds. Old historical stones are slowly being gathered on to the grounds for beautifying and preserving the stones.

A year ago small-pox struck the city very hard. We enlisted the city by gaining from them a small subscription for vaccine virus. We offered to go to any home where there were ten or more cases needing vaccination. Our medical assistants, all Christians, gladly responded to the call and in three months we vaccinated nearly 1,000 cases and stopped the epidemic. In two homes where we vaccinated thirty cases each, one case of small-pox had already developed. None others appeared after vaccination. This spring another smaller campaign was started and we went to the various centers of refugee huts and gave talks on vaccination with illustrations, and vaccinated more than 300 more. Here is where the Christian assistants did good work. They did much of the lecturing and explained the illustrations which we had cut from Board of Health reports and mounted on frames.

Koh, the pastor, was also the promoter of work in the prisons. At first a few of the church leaders did most of the visiting and speaking. Later he has enlisted even enquirers who are members of Bible study classes, and also the older school boys. They have always armed themselves with extra lesson leaves of the Sunday's lessons and turned the work into classes. This spring while we have been over-

seeing relief work doing street construction, a number of these workers have gone each Sunday to the Confucian temple where these refugees eat, and preached and sang to them. The men have been allowed to lay off an hour early on that day, and they have shown splendid interest and kept fine order during these services.

In this relief work while we have had opportunity to select members of the church to be heads of gangs, clerks, cooks, etc., we have never done it to the exclusion of others, or selected them on any other merit than their ability to do the work as well as others. But we have found them enthusiastic in applying social services methods, and we have not had to discharge one on account of incompetence. On the other hand city leaders have praised them unstintedly for the help they have rendered.

Our hospital evangelist had some years experience as a blacksmith. This has often been turned to account. When during the relief works of this spring, baskets, carrying poles, picks, mattocks and shovels were needed in large quantity, he was the one chosen to do the buying and to give them out to the refugees and receive them back each day. Did the great stone roller need repairs on its iron guiding pole, it was referred to him. He took the responsibility and carried it with pleasure.

This kind of social service has demanded that its leaders, foreign or Chinese, or both, gain and hold the confidence of the elders and officers of district and city government. Since the great body of the Christians in the interior have been drawn from the common people, the best that

most of them can do under such conditions is to follow the leaders, rather than lead themselves. For instance, neither in the Church nor in the city was it possible to find educated women to teach the "600 Characters" to the women and girls who desired to learn. Men teachers had to do that. But some of our Christian women gladly volunteered to help to keep order and act as chaperons. Each day found them at their post. In doing these small tasks faithfully they have done more to commend Christian principles to the people than can be measured.

What has been the results for Christianity? The people have learned that Christian leaders can be trusted. They are faithful in performing public tasks. As some of the people have said, "No one else could have carried through such projects as the construction of some of the new roads." We have learned that the Church is weak, indeed, unless it can raise up competent Christian leaders,—but also that this kind of work develops them. Better than all, our distinctly religious work is receiving the approval of the city leaders, for to the teachings of the Scriptures do they attribute the production of the character shown in some of the Christian men and women. A goodly number of them have been led to attend special Bible study classes and it is now common to hear them emphasize some of their statements by illustrations from the life of Christ. The next step is to lead them to enlist in His cause, the great end in view of all this social service work.

ELLIOTT I. OSGOOD, M.D.

CHUCHOW, ANHEWUI.

Missionary Journal

BIRTHS.

At Chengtu, June 24th, to Mr. and Mrs. A. J. BRACE, Nat. Com. Y. M. C. A., a son (Egerton Brockman).

At Peitaiho, June 27th, to Dr. and Mrs. F. F. TUCKER, A. B. C. F. M., a son (Francis Carlile).

At Kikungshan, July 4th, to Mr. and Mrs. HUGH MACKENZIE, C. P. M., a son (Norman Hall).

At Kuling, July 9th, to Rev. and Mrs. J. W. OWEN, C. I. M., a daughter.

At Kuling, July 14th, to Dr. and Mrs. J. LEE H. PATERSON, L. M. S., a son (John Hamilton).

MARRIAGES.

At Paoning, June 23rd, Rev. WALTER JENNINGS to Miss F. J. PAGE, both C. I. M.

At Yungningchow, June 24th, Mr. P. HOLÉ to Miss M. G. ERIKSEN, both C. I. M.

DEATHS.

At Laohokow, June 6th, LEIF SAMA, aged seven months from smallpox.

At Aberdeen, Scotland, Mr. W. EMSLIE, C. I. M., from internal tumour.

At Mokanshan, June 26th, Rev. D. H. DAVIS, D.D., S. D. B. M., aged 70 years.

ARRIVALS.

June 11th, Dr. and Mrs. H. G. BARRIE and three children, C. I. M.

July 1st, Mrs. A. J. BOWEN and children, M. E. M.

July 5th, Miss A. BEER from Australia, Nat. Com. Y. M. C. A.

July 21st, Mr. and Mrs. S. G. WILTSHIRE and child, C. I. M.

DEPARTURES.

June — Rev. and Mrs. H. DAVIES and child, Dr. E. W. KIRK and Miss A. MCEWAN, all P. C. of N. Z.

June 12th, Misses H. G. and E. G. WYCKOFF and Rev. and Mrs. L.

PORTER and two children, all A. B. C. F. M.

June 25th, Mr. and Mrs. R. R. SERVICE and three children on furlough, Y. M. C. A.

June 26th, Miss SCOTT, Rev. and Mrs. J. W. NICHOLS and three children, Mr. and Mrs. J. F. PUTNAM, Mr. H. F. MACNAIR, Miss LITTELL and Mrs. MOSHER and son, all A. C. M., Misses M. STONE, M.D., J. HUGHES, N. BEGGS, BILLINGS, HOPKINS, M. STRYKER, M.D., and SHAW, all M. E. M., and Dr. and Mrs. J. E. GOSSARD and four children, Dr. and Mrs. N. S. HOPKINS, Mr. H. H. LOWRY and Mrs. W. A. WILSON and three children, all M. E. M., Misses R. N. MESSIMER and A. C. KANNE, both R. C. in the U. S., Miss C. E. CHITTENDEN, A. B. C. F. M., and Miss I. M. ALBAUGH, A. P. M., (South).

July 2nd, Rev. DUDLEY TYNG, Miss HOPWOOD and Mr. and Mrs. REMER, all A. C. M., and Mr. and Mrs. C. W. DOUGLASS and daughter, A. P. M. P., O. R. MAGILL on furlough, Mr. and Mrs. G. A. FITCH and two children on furlough, Nat. Com. Y. M. C. A.

July 3rd, Miss M. H. TAGGART, S. C. M., and Bishop and Mrs. WHITE, C. C. M.

July 8th, Mr. and Mrs. J. FALLS, C. I. M.

July 10th, J. S. BURGESS on furlough, Nat. Com. Y. M. C. A.

July 11th, Mrs. A. LANGMAN and daughter, C. I. M., Misses I. N. PORTER and L. L. PHELPS and Rev. R. A. GRIESSER and two children, all A. C. M., Rev. and Mrs. W. H. GRANT and four children, C. P. M., Rev. and Mrs. R. W. STURT and two children, Unconnected, Miss KATHERINE ROBINS, C. C. M., Mr. E. T. SHAW, A. B. C. F. M., Mr. D. P. FRARY, Yale College, and Mr. A. K. KUPFER, M. E. M., Mr. and Mrs. F. S. BROCKMAN and son on furlough, Nat. Com. Y. M. C. A.

July 15th, Miss V. M. WARD, C. I. M.

July 23rd, Rev. and Mrs. J. A. FITCH, Rev. and Mrs. G. L. GELWICKS and two sons, Miss E. E. DRESSER and Miss SARAH IRWIN, all A. P. M., and Miss LILIA MCINTYRE, A. S. B. M.

